INDIAN Dialogues,

FOR

Their Instruction in that great Service of Christ, in calling home their Country-men to the

Knowledge of GOD,

And of THEMSELVES;

AND OF

IESUS CHRIST.

Mal. 1. 11. *For from the rising of the Sun, even unto the going down of the same, my Name shall be great among the Gentiles, and in every place incense shall be offered unto my Name, and a pure offering: for my Name shall be great among the Heathen, saith the Lord of Hosts.*

Printed at *Cambridge*. 1671.

BIBLIOTHECA · BODLEIANA

To the Right Worſhipful,

COMMISSIONERS

OF THE

ted Colonies in *N.E.*

ſometime ſaid unto you, ſo I now
there be none on Earth that have
a Calling from man to take
ans, that they be inſtructed in the
by Chriſt Jeſus, as your ſelves have.
the Right Honourable Corporation *in*
His Majeſty *our Soveraign hath ordered*
be committed to ſuch as ſhall be in your
amely, Commiſſioners of the United Co-
New-England, *to take care of this matter.*
few Engliſh Students willing to engage in-
n a Work as this is. God hath in mercy
ſundry among themſelves to a competent
o teach their Countrymen. Many have
t forth by the Church this Winter to divers
and not without good ſucceſs, through the
Chriſt: of which I ſhall (if God will,
I live) give you an account at your next

Sitting. I finde it neceſſary for me to inſtruct them (as in Principles of Art, ſo) in the way of communicating the good knowledge of God, which I conceive is moſt familiarly done by way of Dialogues; *an Eſſay whereunto I do here preſent unto you: purpoſing, if the Lord will, and that I live, to do more of the like kinde hereafter. My earneſt Requeſt unto your ſelves, is, That in all your reſpective Colonies you would take care that due Accommodation of Lands and Waters may be allowed them, whereon Townſhips and Churches may be (in after-Ages) able to ſubſiſt; and ſuffer not the Engliſh to ſtrip them of all their Lands, in places fit for the Suſtenance of the life of man. Thus commending you to the Lord, I reſt,*

Your Worſhips to ſerve you in the
Service of our Lord Jeſus,

J. E.

THE

The Preface.

These Dialogues *are partly* Historical, *of some things that were done and said; and partly* Instructive, *to shew what might or should have been said, or that may be (by the Lords assistance) hereafter done and said, upon the like occasion. It is like to be one work incumbent upon our* Indian *Churches and Teachers, for some Ages, to send forth Instruments to call in others from Paganry to pray unto God: Instructions therefore of that nature are requisite; and what way more familiar, then by way of* Dialogues? *For sundry weighty Reasons I desire and endeavour, that our Learned* Indians *should learn at least the* English Tongue; *our* Indian Churches *holding Communion with the* English Churches, *must perform that Service in the* English Tongue. *If the Lord give life, and length of dayes, I may hereafter put forth these or the like* Dialogues *in the* Indian Tongue; *but what I shall live to do, is known to God. While I live, I desire to follow this Work, and serve the Lord with all my might, according to my poor measure of Ability, and wait upon the Lord for his Blessing, by the concurrent prayers of the faithful.*

J. E.

Indian Dialogues.

THe Church did send forth sundry of the Brethren to several parts of the Country among their Friends and Relations, to instruct, exhort and perswade them to pray unto God, to turn from their lewd and lazy life to the Living God, and to come forth from the dark dungeon of their lost and ruined condition, into the light of the Lord Jesus, whose glory in the Gospel, like the rising Sun, beginneth to be displayed among their dead Countrymen; who begin to be clothed with sinews, flesh and skin upon their dried bones, by the power of the Spirit of Jesus Christ, in the Preaching of the Gospel unto them.

Piumbubbou was sent to *Nashauwog* among his Kindred and Friends there inhabiting: whose entertainment, discourse and success, was, or is desired that it might be as followeth.

Near the Town a Kinsman of his met him; whose discourse was to such purpose as this.

DIALOG. I.

Kinſman. Piumbubbou. Speakers.

Kinſman. WEll met, and welcome beloved Couſi[n] you are ſtill alive; can you make [it] that new way of living that you have taken up at *Natik* of your coming, becauſe I ſhall thereby have an oppo[r]informed truly of your wayes, and what your doi[ngs] which there be ſuch various reports, ſome commend[ing] demning, ſome deriding, ſome wondering; but ſo [I] deſire to imitate you.

Pium. I am very glad that God hath guided my [way] that I ſhould meet you, whom I have longed to ſe[e] friend whom I purpoſed firſt to look out, and lo[ng] ed us to meet each other, at my firſt coming to you[r] wiſe I am glad that you are ſo deſirous to ſpeak w[ith] Religion, and praying to God, for that is the very [thing] upon, that I might perſwade you to do as we d[o] friend that have found honey, and plenty of food, call my friends to come partake with me. But [what] that I hear?

Kinſm. I perceive you have quite left off th[ose] ſolemnities that your Country men uſe, and wh[ich] your young time accuſtomed to, becauſe you [do] meaning of ſuch noiſes. There is a great Dancing, and Play, and that is the noiſe that you hear.

Pium. You ſay right, we have indeed quite left of[f] way thoſe works of darkneſs. for we have great light among us, which diſcovers the filth and folly of thoſe thi[ngs] when a light is ſet up in a dark room, in a dark night, it diſ[co]eth all the dirty corners of the houſe, and all the evil actio[ns] are wont to be done in the dark, without diſcovery. We pl[ain]ſee the ſinfulneſs of our own former, and of your ſtill conti[nu]wayes; and I deſire that God would help me to open among[ſt] ſome of the Divine Light which G[o]d hath ſhewed us, that it [may] ſhame you from ſuch filthy practices and ſhine them away for e[ver] as the riſing Sun doth diſſipate and drive away all the darkn[eſs] of the night, and maketh Wolves, Bears, and all other wilde be[aſts] hide themſelves in thickets, and not dare to be ſeen in the d[ay] light.

Kinſm. Will you go with me unto them, and ſee what they d[o]? I will give you this encouragement to perſwade you to it, becau[ſe] you ſhall there ſee many of your friends and kindred.

Pium.

Pium. I cannot serve two Masters: I have undertaken and promised to serve God, and therefore I cannot now go back again and serve the Devil. I have found that Jesus Christ is a good Master, and I come to perswade you to come and be his Servant: Far be it from me that now I am come among you, I should forsake my Master, and serve the Devil; or that I should so far grieve my Master, as to go unto those Games which his Soul hateth.

And whereas you say that many of my friends are there, the more is my grief. I desire that I were able to pull you all out of that deep pit and filthy puddle; which to perform, I should utterly be disabled, if I should go in my self, and so be defiled with the same filth, which I perswade them to forsake and cast away.

Kinsm. Let us go unto my house, that you may take there some refreshment of food after your weary journey, and there we shall have liberty to discourse fully of these matters. And while we are in the way, let me ask you of the estate and welfare of our friends and kindred at *Natik*; doth your praying to God exempt you from Sicknesses, Poverty, Nakedness? will praying to God fill you with food, gladness, and garments?

Pium. Our friends at *Natik* were when I left them in good state of health, peace and comfort: for which we give God thanks, who is the Father of all mercies.

Touching your question, Whether praying to God doth exempt us from Sicknesses, Poverty, and fills us with food and garments: I answer, If praying to God did bring with it outward plenty and worldly prosperity, then all carnal people would pray to God, not because they love God, or praying to God, but because they love themselves, and love food, clothing, and worldly pleasures; but the benefits of praying are spiritual and heavenly, it teaches us to know God, and the evil of sin; it teacheth us to repent of sin, and seek for pardon, and it teacheth us to forsake sin for ever: and if we are loth to part with sin, God will chastise us with Sicknesses, Poverty, and other worldly crosses, to call us to repentance, and therefore many times we fare worse in the world, then wicked men do, that thereby we might be weaned from the world, and brought and taught to love and long for heaven. And yet I further tell you, that Religion doth teach the right way to be rich and prosperous in this world, and many, English especially, have learned that way. For Religion teacheth us to be diligent in labour six dayes, and on the seventh day to rest, and keep it an holy Sabbath; and God hath promised that *the diligent hand shall make rich*: and when we walk with God in godliness and obedience, he will give us the blessing of this life, so far as is best for us, he will withhold no good thing from us; if any thing be withheld from us, or taken away from us, it is because it is not good for us: Our Father better knoweth what is good for us, then we our selves know.

Kinsm.

Kinſm. If your praying to God do indeed teach you the t… way of being rich, as you ſay, how then cometh it to paſs that … are ſo poor ſtill? for you have prayed to God theſe twenty … and more, and I do not ſee that you have increaſed in riches … much, you are ſtill poor: where be your Riches? where be … flocks and herds of Cattel? where be your Clothes? what … Houſes have you built? where be your fields of Corn, Ba… Orchards? Alas, you are not like the Engliſh; and th… doubt upon this point, it is not as you ſay, that prayi… teacheth you the right way to be rich.

Pium. This is one of the leaſt, the low… things that our Religion teacheth us. There be two ſo… Earthly riches, of which onely you ſpeak, and He… ies, which Gods Word calleth true riches. Theſe Ear… are but temporary, and ſhall ſoon periſh, but the true … hea-venly, and eternal, they laſt for ever. And we h… theſe twenty Years in ſeeking chiefly after heavenly ri… ſo God commandeth us in his Word, *Seek firſt the Kin… Heaven*, as for theſe earthly riches *they ſhall be added to y…* as you need. And the Word of God commandeth us … *ment if we have food and clothes*; Now we have food and c… e then we were wont to have before we prayed to God, … have con-tented our ſelves therewith, and have bent … more to look after heavenly riches, and in thoſe thing… increaſed more, then in earthly riches.

Kinſm. I pray tell me what are thoſe hea… iches of which you ſpeak ſo highly, and upon which you do … your chief care and pains, and ſo much prefer before earthl… iches, which we ac-count ſo much of, and think to be the beſt … gs attainable in this world?

Pium. The true riches which we ſpend our time to ſeek after, are, 1. The knowledge of the great God, who hath made this vaſt World, and governeth the ſame by his Wiſdome and Power, and who hath made Man, and governeth us by his holy Laws and Commandments.

2. The knowledge of our ſelves, to be miſerable ſinners, and do daily offend and ſin againſt God, provoking his wrath againſt us, to puniſh us for our tranſgreſſions againſt his holy Laws and Commandments.

3. The knowledge of Jeſus Chriſt, the Redeemer of the world, who hath in unſpeakable love took a courſe to deliver us from the wrath of God: for whereas we have by our ſins deſerved Death & Damnation, Chriſt became a Man, and died for us, and thereby hath pacified the Juſtice and Wrath of God, and opened a way of Salvation for us, obtaining a Pardon for us, and offering grace unto us, whereby we may be ſaved, and be brought to eternal glory and happineſs.

4. The

4. The knowledge of the grace of God in Jesus Christ, whereby he bringeth us to repent of our sins, to convert and turn from all our evil wayes, and to believe in the Lord Jesus, and to walk with God in the wayes of holiness and righteousness before him.

5. The knowledge of the Means of grace, the Ordinances of God; whereby we walk with God in wayes of Civil Government, in wayes of Justice, and good Order. And in the Ordinances of Worshipping God, in the sanctifying of the Sabbaths, and walking in the Communion of Saints, by the Word of God, and Prayer, and Singing of Psalms.

6. In the knowledge of the estate of all men after death; how the godly men that penitently believe in Christ, go to Heaven when they die; and the wicked, that refuse to repent and believe, they go to Hell, and there abide till the Day of Judgement: at which day or time, when it cometh, all men shall rise again, and be judged according to their deeds in this life; and then shall the godly go with Christ to eternal Glory, and the wicked shall be cast into Hell Soul and Body, and there be tormented with the Devils for ever.

Kinsm. These are great and strange things you speak of, I understand them not, but yet me-thinks there is a majesty and glory in them. I am amazed at what you say, though I do not understand them distinctly.

Pium. You see then that we are grown rich with Riches that are above your capacity; and these are the *true Riches*, and about these things we spend most of our time. And as for these worldly Riches, we less regard them, as being poor, low, little, small, contemptible things, in comparison of those heavenly riches about which we spend our time; and in which we have increased and gained, by Gods grace in Christ, so much as doth make you admire at us, though we know but little of what is to be known, but you cannot perceive the glory and excellency thereof.

And indeed it is the wisdome and love of God unto us, that setteth us rather to grow in these riches, which the eyes of worldly men cannot see, then to grow rich in earthly and worldly riches, which the carnal world can see: because if we should abound in earthly riches, we should be thronged with multitudes of carnal persons, who love the world, and love not God, who would be a cumber and temptation to us. And it is a sign that our wayes are good and godly, and above the world, because so few (in comparison) come unto us, but rather fly from us; because they love to live in wayes and deeds of darkness, and hate the light and glory that is in our wayes. But I pray Cousin whose house is that before us, where I see so many going in and out, and standing about in every place? *Kinsm.* That is my house; and I am glad there be so many of our friends together, who may have

the opportunity of hearing this good Discourse.

[After their entrance into the house there be four Speakers; *Kinsman. Kinswoman. All the Company. Piumbubbou.*]

Kinsman. I had rather that my actions of love should testifie how welcome you are, and how glad I am of this your kinde visitation, then that I should say it in a multitude of words. But in one word, You are very welcome to my heart; and I account it among the best of the joyes of this day, that I see your face, and enjoy your Company in my habitation.

Kinswoman. It is an addition to the joyes of this day, to see the face of my loving Kinsman: and I wish you had come a little earlier, that you might have taken part with us in the joyes of this day, wherein we have had all the delights that could be desired, in our merry Meeting, and Dancing.

And I pray Cousin how doth your Wife, my loving Kinswoman, is she yet living? and is she not yet weary of your new way of praying to God? And what pleasure have you in those wayes?

Pium. My wife doth remember her love to you, she is in good health of body, and her Soul is in a good condition, she is entred into the light of the knowledge of God, and of Christ; she is entred into the narrow way of heavenly joyes, and she doth greatly desire that you would turn from these wayes of darkness in which you so much delight, and come taste and see how good the Lord is.

And whereas you wish I had come sooner, to have shared with you in your delights of this day; Alas, they are no delights, but griefs to me, to see that you do still delight in them. I am like a man that have tasted of sweet Wine and Honey, which have so altered the taste of my mouth, that I abhor to taste of your sinful and foolish pleasures, as the mouth doth abhor to taste the most filthy and stinking dung, the most sowre grapes, or most bitter gall. Our joyes in the knowledge of God, and of Jesus Christ, which we are taught in the Book of God, and feel in our heart, is sweeter to our soul, then honey is unto the mouth and taste.

Kinswom. We have all the delights that the flesh and blood of man can devise and delight in, and we taste and feel the delights of them, and would you make us believe that you have found out new joyes and delights, in comparison of which all our delights do stink like dung; would you make us believe that we have neither eyes to see, nor ears to hear, nor mouthes to taste? *Ha, ha he!* I appeal to the sense and sight and feeling of the Company present, whether this be so.

All. You say very true. *Ha, ha, he!*

Pium. Hearken to me, my friends, and see if I do not give a clear answer unto this seeming difficulty. Your dogs take as much delight in these Meetings, and the same kindes of delight as you do;

do; they delight in each others company; they provoke each other to luſt, and enjoy the pleaſures of luſt as you do; they eat and play and ſleep as you do: what joyes have you more then dogs have? to delight the body of fleſh and blood.

But all mankinde have an higher and better part then the body; we have a Soul; and that Soul ſhall never die: Our Soul is to converſe with God, and to converſe in ſuch things as do concern God, and Heaven, and an eternal eſtate, either in happineſs with God, if we walk with him and ſerve him in this life; or in miſery and torment with the Devil, if we ſerve him in this life. The ſervice of God doth conſiſt in Virtue, and Wiſdome, and delights of the Soul, which will reach to Heaven, and abide for ever.

But the ſervice of the Devil is in committing ſins of the fleſh, which defile both body and ſoul, and reach to Hell, and will turn all to fire and flame to torment your ſouls and bodies to all eternity.

Now conſider, all your pleaſures and delights are ſuch as defile you with ſin, and will turn to flame, to burn and torment you; they provoke God to wrath, who hath created the Priſon of Hell to torment you, and the more you have took pleaſure in ſin, the greater are your offences againſt God, and the greater ſhall be your torments.

But we that pray to God repent of our old ſins, and by faith in Chriſt we ſeek for, and finde a pardon of what is paſt, and grace and ſtrength to reform for time to come. So that our joyes are Soul-joyes in godlineſs, and virtue, and hope of glory in another world when we die.

Your joyes are bodily, fleſhly, ſuch as Dogs have, and will all turn to flames in Hell to torment you.

Kinſm. If theſe things be ſo, we had need ceaſe laughing, and fall to weeping, and ſee if we can draw water from our mournful eyes to quench theſe tormenting flames. My heart trembles to hear theſe things: I never heard ſo much before, nor have I any thing to ſay to the contrary, but that theſe things may be ſo. But how ſhall I know that you ſay true? Our fore fathers were (many of them) wiſe men, and we have wiſe men now living, they all delight in theſe our Delights: they have taught us nothing about our Soul, and God, and Heaven, and Hell, and Joy and Torment in the life to come. Are you wiſer then our fathers? May not we rather think that *Engliſh* men have invented theſe Stories to amaze and ſcare us out of our old Cuſtomes, and bring us to ſtand in awe of them, that they might wipe us of our Lands, and drive us into Corners, to ſeek new wayes of living, and new places too? and be beholding to them for that which is our own, and was ours, before we knew them.

All. You ſay right.

Pium. The Book of God is no invention of English-men, it is the holy Law of God himself, which was given unto man by God, before English-men had any knowledge of God; and all the knowledge which they have, they have it out of the Book of God: and this Book is given to us as well as to them, and it is as free for us to search the Scriptures as for them. So that we have our instruction from an higher hand, then the hand of man: it is the great Lord God of Heaven and Earth, who teacheth us these great things of which we speak. Yet this is also true, that we have great cause to be thankful to the English, and to thank God for them, for they had a good Country of their own, but by Ships sailing into these parts of the World, they heard of us, and of our Country, and of our nakedness, ignorance of God, and wilde condition; God put it into their hearts to desire to come hither, and teach us the good knowledge of God; and their King gave them leave so to do, and in our Country to have their liberty to serve God according to the Word of God. And being come hither, we gave them leave freely to live among us: they have purchased of us a great part of those Lands which they possess; they love us, they do us right, and no wrong willingly; if any do us wrong, it is without the consent of their Rulers, and upon our Complaints our wrongs are righted. They are (many of them, especially the Ruling part) good men, and desire to do us good. God put it into the heart of one of their Ministers (as you all know) to teach us the knowledge of God, by the Word of God, and he hath Translated the holy Book of God into our Language, so that we can perfectly know the minde and counsel of God: and out of this Book have I learned all that I say unto you, and therefore you need no more doubt of the truth of it, then you have cause to doubt that the Heaven is over our head, the Sun shineth, the Earth is under our feet, we walk and live upon it, and breathe in the Air; for as we see with our eyes these things to be so, so we reade with our own eyes these things which I speak of, to be written in Gods own Book; and we feel the truth thereof in our own hearts.

Kinsfrom. Cousin, you have wearied your legs this day with a long Journey to come and visit us, and you weary your tongue with long Discourses. I am willing to comfort and refresh you with a short Supper.

All. Ha, ha, he: though short, if sweet, that has good savour to a man that is weary. *Ha, ha, he.*

Kinsfrom. You make long and learned Discourses to us which we do not well understand, I think our best answer is to stop your mouth, and fill your belly with a good Supper, and when your belly is full you will be content to take rest your self, and give us leave to be at rest from these guttering, and heart-trembling discourses.

purſes. We are well as we are, and deſire not to be troubled with theſe new wiſe ſayings.

All. You ſay true. *Ha, ha, he.*

Pium. It is good to be merry and wiſe. I am an hungry and weary, and willing to eat. God hath appointed food to be a means of ſuſtaining, relieving and repairing our ſpent ſtrength: This being a work above the power of the food we eat, or of our ſelves that eat it, and onely in the power of God himſelf to bleſs it, for ſuch great uſes; therefore God hath taught us, and it is our cuſtome, among all that are godly, to pray to God for a bleſſing before we eat: and therefore I intreat you to have ſo much patience and compliance, as to give me the quiet liberty to pray to God before we eat.

Kinſm. I pray do, and we ſhall with quietneſs and ſilence attend to ſuch a ſervice unto God.

Pium. Let us lift up our eyes and hearts to God in heaven, and ſay, *Almighty, glorious, merciful and heavenly Father, thou dwelleſt in the high Heavens, and filleſt both Heaven and Earth with thy preſence; thou takeſt care of, and governeſt us here on earth: we are poor worms under thy feet, thou feedeſt every living Creature, and makeſt our food to be like a ſtaff to ſuſtain our faint and weary bodies; thou reneweſt our ſtrength every day: and though we are ſinners in thy ſight, yet thou art merciful to us, and with long patience doſt call us to repentance. We confeſs all our ſins before thee, and pray thee for Jeſus Chriſt his ſake, who died for ſinners, to have mercy on us, and freely to pardon and forgive us all our ſins. Bleſs us at this time, and this food which is ſet before us, let it be bleſſed to us, make us wiſe to receive it at thy hand, and to uſe the ſtrength we get by it to the glory of thy Name, through Jeſus Chriſt. And bleſs all our Souls, feed them by thy Word and Truth, and guide our Tongues to ſpeak wiſe words, that may miniſter grace to the hearers; and help us all to rejoyce in the Lord through Jeſus Chriſt.* Amen. Now let us eat and rejoyce together, for God filleth our bodies with food, and our ſouls with gladneſs.

Kinſm. When the body is full of meat, and the head full of wit, and the mouth full of words, there will be wiſe diſcourſe.

Pium. Adde but one thing more, *If the heart be full of grace,* then the diſcourſe will be both wiſe and godly.

Kinſwom. You talk much of a belly full, I wiſh we have victuals enough to fill them.

All. Ha, ha, he. They be not half full yet. *Ha, ha, he.*

Kinſm. What News do the Ships bring from beyond Sea?

Pium. They ſay wicked men are bold, and that good men who pray to God are hated, vexed, troubled, perſecuted, and not ſuffered to pray to God according to the Laws of Gods Word, but by the Laws of men.

All. It is an ill time for you to come to perſwade us to pray God, when praying to God is ſo oppoſed, hated and hindred; may be more like to prevail with us, when praying to God is credit, honour, and good eſteem.

Pium Such as will turn to God onely at ſuch times when pra ing is in credit, leave themſelves under a doubt, whether it be the love of God and his wayes, that they pray, or for love of the ſelves and their own credit.

But when men will take up praying to God in evil times, w they muſt expect hard meaſure from the world for it, this is a that they love God, and love praying to God, better then t love themſelves, and that they deny themſelves for Chriſt his ſa Therefore I have taken the fitteſt time to try you, and to ſift y to catch none but the good Corn, and to let go and loſe all duſt and chaff.

Kinſm. Some ſpeak of very many Engliſh people killed w Thunder, and many burnt in their houſes: is it ſo indeed?

Pium. It is ſo indeed, and in many parts of the Country, *Boſton*, and in many other places. Very lately, there were in Winter eight or nine perſons burnt to death in one houſe, fi another, one in another. Sickneſſes are often ſent of God am them, which kill many: Their Corn is Blaſted, and they are nihed by God many wayes, by Sea and Land, in theſe late years

Kinſwom. Theſe are but cold and weak Arguments to perſw us to take up the Engliſh faſhion, and to ſerve their God, when tell us how ſharply he dealeth with his Servants.

All. You ſay right: we are better as we are.

Pium. We know there be many ſins among the Engliſh, wh provoke God to be angry with them, and to puniſh them, to end he might bring them to repentance. When we exhort you pray, and to ſerve the God of the Engliſh, we call you to imi the virtues and good wayes of the Engliſh, wherein you ſhall acceptable to the Lord: We do not call you to imitate their whereby they and you ſhall provoke the anger and diſpleaſure the Lord. And what though God doth chaſtiſe his people for ſins? it is his wiſdome, faithfulneſs and love ſo to do: a C will not run away from his wiſe and loving Father, becauſe he ſtiſes him for his faults, but will love him the better, fear him more, and learn thereby to be a good Childe. The wiſe Eng love God the more, for his wiſe Chaſtiſement of them for t ſins. And why may not I uſe it as an Argument to perſwade to chooſe him to be your God, who will love and encourage yo all virtue, and love and puniſh you for all ſins, that he might b you to repentance and amendment of life. Gods Rods have m encouragement to a wiſe heart, then diſcouragement in them.

Kinſwom. Couſin, had you not a great Thunder and Light

to day as you came, and were you not afraid? We had it so with us, and I was very much afraid, and especially since I have heard of so many English stricken and killed by it, and cannot refrain my self from fear.

Pium. I perceived the Thunder to be more this way, then it was in the place where I was at that time travelling. Touching the fear of Thunder, the Word of God saith it is terrible, and the bruit Beasts tremble at it: it is sometime called *The Voice of God*, by reason of the terribleness of it; and the reason of its terrour to man is, because we are great sinners, and have deserved Gods wrath, and it should move our hearts to repentance for our sins, and take heed of provoking the anger of that God, who is able to utter so terrible a voice, and can dash down destroying fire upon us worms, who are no wayes able to defend our selves.

Kinsm. Would you not lye down now you have eaten, and take some rest after your long journey?

Pium. Nay, we must first return to God, and give Thanks to him for our food, and health and strength by the same.

Kinsm. I pray tell me why you are so careful to pray unto God before and after meat?

Pium. Let us first give Thanks, and then we will discourse that point. Attend all. *We do give humble thanks unto thy holy Name, O Lord our God, for our life, health, food, raiment; and for this present food whereby we are refreshed. We thank thee, O Lord, for the love we finde among our friends, and for our freedome in good discourse for the good of our Souls: We do pray for a blessing upon both, that our food may strengthen our Bodies, and our discourse may do good to our Souls. Help me so to declare thy Word and thy Works, that I may win their Souls to love thee, and to forsake their sins, and turn unto the Lord by true Repentance. These, and all other mercies we pray for, in the Name, and for the sake of our Lord Jesus Christ.* Amen. *All.* Tabat, tabat, tabat.

Pium. Now my Kinsmen and Friends let us discourse a little about the Question propounded, *Why we pray unto God before and after Meat?* Our Lord Jesus Christ did so before meat, as it is written of him in many examples; and we are not to doubt but he did the same after meat, because the Lord hath commanded the same so expreslly, saying, *When thou hast eaten and art full, then beware lest thou forget the Lord.*

And to shew you what great reason we have thus to do, consider that God doth some of his chief works in this world, in the matter of our eating, which no creature can do: for take you a Tray of meat, and ask, Who can turn this into blood, and flesh, and sinews, and bones, and skin? and who can give every part of our body its due proportion, that one part shall not overgrow the other, but every part alike? Who but God can do this? And

who

who but God can make our bodies to grow to such an appointe
stature, and then to grow no more? And who but God can pr
serve our health, and turn away sicknesses? Now these marvello
things God doth for us every day, and every time we eat, an
therefore is it not very good reason that we should pray and gi
thanks to God at such time as he doth such great and obligi
things for us?

Again, God provideth all our food for us; he provideth Co
not we our selves, we do but a little towards it, the great work
Gods: all that we do is to put our Corn into the ground, and k
the ground clean about it, but God makes it to grow, he gives
a root, a blade, a stalk, and ears, whereby one Corn shall becom
three or four or five hundred. Who but God can do this? there
fore Corn is of his providing.

Again, who provideth water, and watereth the Corn? is it no
God? for when Springs and Rivers are dried up, what can m
do, but cry to God? and then God will bring Clouds, like gre
Bottles full of water, and drop them down upon the withered an
parched Earth, and thereby make the Corn and Grass, and all frui
to grow. Who but God can do this?

Again, God provides Flesh for us to feed upon, for he make
the grass and herbs to grow, and when the beasts do feed there
he doth turn those Leaves into blood, flesh, sinews and bones; an
this he giveth us for food, and turneth it into blood, flesh, sinew
and bones in us. All these wonderful works God doth, in th
matter of feeding us; and therefore is it not good reason w
should then pray to him?

Kinsm. I never heard so much before, nor thought of the
things; but now you declare and teach them, my heart saith, th
all is true which you say, and I now see great reason for this pr
ctise of you that pray to God, to pray and give thanks both befor
and after meat: and I see not but that there is good and just re
son so to do, every time we drink, and take in any sustenance, a
least to lift up our hearts to God, who hath so eminent an hand
doing us good thereby, or hurt if he will.

Pium. Your acceptance and approbation of what I say, and
what we do in this point, is a great argument that God doth be
your heart to pray unto God; for you acknowledge it to be o
duty so to do, and the neglect of it would be against the light
your own Reason: so that this Conviction hath cast a chain upo
your soul, to binde you to pray unto God. What say you
friends?

All. We cannot say any thing against what you say, but wh
we shall do, we cannot yet tell: we must first consider of it, fo
we are ignorant and foolish, we cannot do as you do.

Pium. Bend your hearts to it, and God will teach you by h
VVord

Word: for we were at first as ignorant as you are, but God helped us to hear the Word, and do what we could, and you see what God hath brought the matter unto. We now walk in the light, and now we call you to come into the light: therefore I say, *Awake you that sleep, stand up from the dead, and Christ will give you light.*

Kinsm. We shall tire you with these discourses after your long and weary journey; it is time for you to go to rest.

Pium. This discourse is better to me then meat, drink and sleep, if I may do good to your Souls, and turn you unto God.

But before we go to rest and sleep we must pray unto God, for it is God that giveth rest and sleep unto his Servants.

Kinsm. Do all you praying *Indians* thus do when you are weary and tired with labour, or travel, or hunting, *&c.* do you pray before you go to rest? what is the reason of your so doing?

Pium. We alwayes do so: and if any should at any time through sloth and sleepiness fail so to do, we judge our selves for our sin, & repent, and confess our sin unto God, and beg pardon and mercy for Christ his sake.

And there is great reason thus to pray unto God before we go to rest; for besides what I said that God giveth us rest, and therefore it is fit humbly to ask it of him; There be many other Reasons why we should thus do: for

1. We must give God thanks for all the mercies we have received all the day, which are more then the moments of the time that we live.

2. We must pray for Gods protection of us when we are asleep, we lye like so many dead men, and how easily might mischief befall us, either by Fire, or by an Enemy, if God did not defend and keep us; but when God is our keeper we may rest quietly, in safety without fear, under the covert of his hand: and by faith in Gods protection we sleep quietly without fear, whereas you that do not pray, nor believe, nor commit your selves to God, you do alwayes sleep in fear and terrour.

3. Moreover, our sleep and rest is a great reparation of our strength and spirits, and preservation of our health. While we sleep our food is boiled up within us, and digested into all parts of our body, and new spirits are extracted out of our food, and sent up both to our head, heart, and all parts of our body, so that we are fresh and strong in the morning after a good nights rest. Now all this is the special work of God, beyond the power and skill of man to perform for us, and therefore it is great reason to pray for this blessing when we go to rest.

Kinsm. What you say is plain, clear and true in every bodies experience, though I did never hear nor consider so much of it before: if therefore you will pray we will attend you.

Pium. Let us all appear before God reverently and with godly

fear; let none lye along or ſit, which are poſtures of unreverence, but either ſtand like ſervants, or kneel like ſons and daughters before the Lord; and ſo let us pray. *O merciful Lord God*, &c.

Kinſm. I perceive that you pray for all our Countrymen, who do not yet pray unto God; it is your love ſo to do. But what is the effect of your prayers? there are not many, that I hear of, that pray unto God; and you that do pray unto God, what do you get by it? whereinare you bettered by your praying to God?

Pium. Theſe are two great Points which you have propounded. I am willing to ſpeak to both. Firſt, for the numbers that pray to God: At firſt this atter of praying to God was a little thing, like a Cloud in the VVeſt of the bigneſs of a mans hand, but now the Cloud is great and wide, and ſpreadeth over all the Country. *Nop* and *Nantuket*, and *Paumenuk* Iſlands, *Mahſhepog*, and many parts of the main Land, to the utmoſt bounds of this Country Eaſtward. And VVeſtward, not onely all the *Maſſachuſets* pray, but alſo a great part of *Nipmuk*; yea and *the fields are ripe unto the harveſt* in many places more, whom I will not name until they have given up themſelves to the Lord, to forſake their vanities, and to pray unto God. The Church of Chriſt at *Natik* have ſent forth many into many parts of the Country, to call them in unto Jeſus Chriſt. I am ſent unto you, and I have good hope that God will bow your hearts to pray unto God. So that the *praying Indians* are many, and like to be more every year: And our hope is the greater, becauſe the Lord hath raiſed up ſundry of our young men (who were children when we firſt prayed unto God) unto good knowledge in the Scriptures, and are able to teach others the good knowledge of God, and are fit to be ſent forth unto all parts of the Country, to teach them to pray unto God.

Kinſwom. Husband, what do you mean to withhold our Friend from reſt ſo long, ſo late? Alas Couſin, you had need be at reſt; I pray tire not your ſelf with theſe long diſcourſes.

Pium. I thank you for your care of me. There is but one thing more that I am to ſpeak to, *viz.* the ſecond part of your queſtion, *What we have gained and got by praying to God?* Of which Point we diſcourſed before we came into the houſe, and therefore I ſhall but touch it now.

1. We are come into the light, and it is an heavenly light, which leadeth us to God, and to the eternal enjoyment of happineſs by Jeſus Chriſt.

2. VVe have attained to ſome meaſure of the true Riches, by faith in Jeſus Chriſt, and love to God and his people.

3. VVe are content with that portion of food and raiment which God giveth us.

4. VVe enjoy the Lords Sabbath dayes for our Souls good, and communion with God.

5. VVe

5. VVe have Government, and all Gods Ordinances in peace.
6. VVe can lie down in peace, and ſleep quietly without fear.

In all which, and many more reſpects, our condition doth far exceed what we were and had afore we prayed to God, or what you have or enjoy unto this day. And now let us lie down in Gods boſome, and take our reſt.

Next Morning.

Kinſman. Kinſwoman. Piumbukhou.

Kinſm. ARe you well this morning? have you ſlept well this night? doth not your weary journey lie in your bones? is not the skin of your feet that was worn thin with rocks and rough wayes, ſtill tender?

Pium. By the mercy of God through Jeſus Chriſt, I am every way well refreſhed. The comfort of my Soul doth make my bodily infirmities inconſiderable. And that which addeth much to the comfort of my Soul, is the good attention which you and ſome other of our friends gave unto our diſconrſe and prayers the laſt night, which giveth me hope *that you are not far from the Kingdom of God.*

Kinſm. I confeſs my thoughts have troubled me this night, I have a great ſtrife in my heart, I think your way is right, I cannot gainſay any thing of which you diſcourſed: but on the other ſide, if I ſhould forſake our former wayes, all my friends would riſe up againſt me like a ſtream too ſtrong for me to ſtand againſt, and I am not able to defend my ſelf againſt them; I do not know what to do.

Pium. God is above man. VVhen I began to pray to God, I had the ſame temptation, but I quickly found how vain and weak it was; God will defend all his ſervants againſt all gainſayers: the light and power of Gods word and wayes will ſoon ſhame all ſinners into ſilence.

But I will tell you a further help in this caſe: VVe ſhall endeavour to convince and perſwade all your friends to turn unto God alſo, and then that Temptation will quite ſink. Let us therefore get your Friends and Neighbours together, and labour to perſwade them all firſt to hear the word of God preached among you, and my hope is that God will perſwade ſo many of them, as that the reſt will be aſhamed to oppoſe; for darkneſs and ſin are weak, Truth and Light are powerful.

Kinſwom. My thoughts have alſo troubled me this night, but if you ſhall take that courſe, then I ſhall gladly joyn with my Husband in this Change. I will therefore get you ſome Victuals to

eat, and then go about that buſineſs.

Pium. VVe are not ready for eating yet, we muſt firſt go to prayer, and give God thanks for his mercies the night paſt, and this morning, and we will pray unto God for his bleſſings all this day, and pray that he would bleſs our endeavours to perſwade them, for the hearts of all men are in Gods hand, and he can overcome them and perſwade them.

Kinſm. I like well what you ſay. I pray therefore do ſo, we will attend and joyn with you.

Pium. Let us humbly bow our knees and hearts before the All-ſeeing God, and in the Name of Jeſus Chriſt pray unto him. But there come ſome company, let them firſt come in, it may be they will joyn with us in our prayers.

Kinſm. A good morning to you my friends, you come in a good ſeaſon. Our friend is come from far to viſit us, he is now going to prayer, I pray you to joyn with us, and attend unto what he prayeth.

All. VVe ſhall willingly keep ſilence and attend.

Pium. Prayeth———

Kinſm. This good friend of ours is come to viſit us, and doth perſwade us to pray unto God, and you hear how heartily he prayeth unto God for us: what think you of it?

All. VVe cannot tell, we do not yet underſtand the matter, how then ſhould we anſwer to it?

Kinſm. Your anſwer is right and diſcreet; let us therefore diſcourſe about this matter. VViſe men will look before they leap.

All. VVe are but a few, and weak men, let us ſend for the Sachem, and the reſt of the old and wiſe men, and eſpecially for the Pauwau, and then let us diſcourſe of ſuch matters: they better know what to ſay in theſe matters then we do.

Kinſwom. I like the motion. And I pray you in the mean time eat ſoch food as I have prepared for you, that when they come together, you may be ready without interruption, to attend unto what you are purpoſed to do.

Pium. Alwayes before we eat we muſt pray, the laſt night I gave you ſome reaſons for it by the word of God; and ſeeing here be more of our friends come in, who heard not our diſcourſe laſt night, I will again rehearſe the ſame or the like Reaſons for this Religious practice. *He diſcourſeth of them.*———

Kinſwom. Your meat is ready: if therefore you will pleaſe to pray, according as you wiſely diſcourſe, I hope we ſhall all attend.

All. VVe ſhall attend.

Pium. Prayeth for a bleſſing.———

Kinſwom. Couſin, I am glad to ſee you eat ſo heartily, you are very

very welcome to it. And I see that praying to God doth not fill your bellies, you need food to eat for all that.

All. Ha, ha, he. Praying to God would starve them if they should not eat. Ha, ha, he. Praying *Indians* are as weary and hungry as other men, for ought we ever saw by them. Ha, ha, he.

Pium. It is true that you say, and therefore we pray unto God to give us food, and to bless it to us when we eat it.

This discourse bringeth to my mind a word which Christ spake, *Man liveth not by bread onely, but by every word of God.* Man hath two parts, A Soul, and a Body, and both are to be fed. The body is fed by food, the Soul is fed by the Word of God and Prayer. You that pray not to God, you feed your bodies onely, but you starve your Souls: we that pray to God feed our Souls as well as our bodies. And this is one reason why we perswade you to pray to God, because we would not have you to starve your Souls. The Soul is the most excellent part of man, and shall never die; the body shall die. If you have so much wisdome as to feed your bodies we pray you be yet more wise, and feed your Souls also.

Kinsm. Every thing that liveth doth live by feeding, as Birds, Beasts, Fishes, and so do men.

Pium. You say true; and the Souls of men are living Souls, and therefore should be fed with the food which God hath appointed for them, and that is the word of God and prayer.

Kinsm. If our Souls be living Souls, what do they feed upon? we having neither the word of God nor prayer?

Pium. Your Souls feed upon nothing but lust, and lying, and stealing, and killing, and Sabbath-breaking, and Pauwauing; and all these are sins which poison, starve, and kill your Souls, and expose them to Gods wrath that they may be tormented among Devils and wicked men in Hell fire for ever: and therefore it is in love to your Souls that we perswade you to pray unto God. But now that we have eaten and are sufficed with food, let us give thanks to God for it, and pray that it may be blessed to us. [*He giveth Thanks*]

Kinsm. Yonder come a great company of our friends, order the house against they come.

Kinsman. Sachem. Pauwau. Piumbuhhou. All.

Kinsm. WElcome *Sontim*; welcome my Friends and Kinsmen all: here is a Kinsman and friend of ours come from *Natik* to visit us, he prayeth for us, and expresseth love to our Souls, which you take no thought or care about. He telleth of Light and Wisdome which they learn out of the Word of God,

God, which we are ſtrangers unto. He telleth us of Hell fire Torments, to be the reward of our ſins which we walk in. teſſeth us of Repentance for our ſins, and of Faith to belie Chriſt for a pardon, and of Salvation in heaven with eternal ry. He telleth us of the danger of living as we do. He telle of a better way of living then yet we know. Many ſuch thing have diſcourſed, which are beyond my underſtanding. I am pleaſed with his love, but I know not what to ſay to his Per ſions: for which cauſe I have intreated your company, tha may confer together about matters of ſo great importance, that we may be mutual helps to each other for our beſt good.

Sont. If any man bring us a precious Jewel, which will ma rich and happy, every body will make that man welcome; this friend of ours do that, who more welcome? but if by re ving his Jewel, we muſt part with a better Jewel for it, then men ſhould do well to conſider, before they accept his offer. T things you ſpeak of are great things, but if we accept of t conſider what we muſt part with and forgo for ever; *viz.* All pleaſures and ſports, and delights and joyes in this world.

All. You ſay true. *Ha, ha, he.*

Pium. If fooliſh Youths play in the dirt, and eat dung, and ing fiſh and fleſh, and rotten Corn for company's ſake, their chem makes this Law, If you come forth from that filthy and company, and feed upon this wholſome and good food provided, and keep company with the wiſe, then you ſhall b noured and well uſed all your life time: But if you ſo love you company, as that you chooſe rather to feed on traſh, and re to periſh among them, then periſh you ſhall, and thank you for your fooliſh choice. This was our caſe at firſt, and is you this day. You walk in darkneſs, defile your ſelves with a Converſation, you feed your Souls with traſh and poiſon, an chooſe to do ſo for your company's ſake. Behold, God calls to *come out from among them, and touch no unclean thing*; to verſe among the wiſe, and offereth you pardon, life and ſal in heaven, in glory, among all the Elect, Saints and Angels. you are at your choice, will you forſake thoſe bad courſe companions, and live in glory? or will you chooſe your old courſes and companions, and periſh for ever?

Sont. All our forefathers, (ſo far as ever we have heard) walked and lived as we do, and are we wiſer then our father

Pium. No, we are fooliſh, weak and ſinful, and love to be but God is wiſer then our fathers, and he hath opened to u way of wiſdome and life, and calleth us to enter, and walk in; therefore be wiſe, and ſubmit your ſelves to the Chriſt.

Sont. But why do you ſay that we feed upon traſh, f

meat and poiſon? wherein doth our food differ from yours, and wherein do you in that reſpect excel us?

Pium. In bodily food we differ not from you; but it is Soul food I ſpeak of. We feed our Souls with the Word of God and Prayer; you feed and ſatiate your Souls with luſt, lying, ſtealing, Sabbath-breaking, and ſuch like ſins: and I appeal to your own Conſcience, whether theſe are not traſh and filthineſs; and what fruit can you expect from ſuch actions, but puniſhment and wrath?

Paawau. Let me adde a few words to give check to your high-flown confidence in your new Way, and new Laws, and to your deep cenſoriouſneſs of our old Wayes, the pleaſancy and delight whereof, every one, both man, woman and childe can judge of; and we cannot but diſlike to have ſuch pleaſant Delights taken from us. Tear our hair from our heads, our skin from our fleſh, our fleſh from our bones, you ſhall as ſoon perſwade us to ſuffer you to do ſo by us, as to perſwade us to part with our old delights and courſes. You tell us of the Engliſh-man's God, and of his Laws: We have Gods alſo, and more then they; and we have Laws alſo by which our forefathers did walk, and why ſhould not we do as they have done? To change our Gods, and Laws, and Cuſtoms, are great things, and not eaſily to be obtained and accompliſhed. Let us alone, that we may be quiet in the wayes which we like and love, as we let you alone in your Changes and new Wayes.

All. You ſay right: why trouble they us in our pleaſures and delights? Let us alone in our enjoyments.

Pium. You have ſpoken many things, which do miniſter matter to me of much diſcourſe, both concerning God, and our ſelves, and concerning you, & the offer of Gods mercy to you at this time. You ſay you have many Gods, but they are no Gods. There is but one God, the great Creator of this great World. Did your Gods make this World? the Heavens, the Sun, the Moon, the Stars, the Clouds, the Seas, and the whole Earth? No, no; God made this whole world. Can any of your gods give Rain, or rule the Clouds? it is the Devil that blindeth your eyes, and covereth you with darkneſs. We teach you to know the true God, who can kill us, or keep us alive at his pleaſure. Your gods ſhall all periſh with you, for they are no gods.

As for your pleaſures and delights, they are all ſins againſt God, which provoke his wrath to plague you for ever. VVe now call you to repent of your evil wayes, and to reform your lives to ſerve the true and living God, to ſeek for pardon of your ſins, and mercy to appeaſe his wrath which is kindled againſt you. I do now offer you mercy through Jeſus Chriſt; do not harden your hearts againſt the Lord: be therefore perſwaded now to forſake your ſins and turn unto the Lord, come unto the light out of your darkneſs,

awake

awake from your dead ſleep, *ſtand up, and Chriſt will give you life.* VVe ſpeak by experience, we were dead and blinde as you are, we loved pleaſures as you do; but by the grace of Chriſt we have found light and life, and we now call you to partake with us in our mercies.

Pauwau. VVe have not only pleaſures, but alſo Prayers and Sacrifices; we beat and afflict our ſelves to pacifie our gods, and when we be ſick we uſe ſuch wayes to recover our health, and to obtain all ſuch things as we want, and deſire to obtain from our gods.

Pium. Your Prayers and Pauwauings are worſhipping of the Devil, and not of God, and they are among the greateſt of your ſins. Your murthers, luſts, ſtealing, lying, *&c.* they are great ſins, your Pauwauings are worſe ſins, becauſe by them you worſhip the Devil inſtead of God. VVhen you Pauwau's uſe Phyſick by Roots, and ſuch other things which God hath made for that purpoſe, that is no ſin, you do well to uſe Phyſick for your recovery from ſickneſs; but your praying to, and worſhipping the Devil, that is your great ſin, which now God calls you to forſake. Uſe onely ſuch Remedies as God hath appointed, and pray onely to God; this we call you to do, and this is the way of true wiſdome.

Kinſm. I feel my heart broken and divided, I know not what to do. To part with our former luſts and pleaſures is an hard point, and I feel my heart very loth and backward to it, many objections againſt it: yet I cannot but confeſs, that I do not in my inward heart approve of them. I know they are vile and filthy, and I deſire to forſake them, they are like burning coals in my boſome, I will ſhake them out if I can. I am aſhamed of my old wayes, and loth I am to keep that which I am aſhamed to be ſeen in. The wiſer men be, the more they abſtain from ſuch luſts, and we account ſuch to be fooliſh, vile and wicked, that are unbridled and unperſwadeable. I would not be my ſelf of the number of them that are vicious and vile above reſtraint. VVhat I perſwade others to leave, I would not do the ſame my ſelf. VVe do account it commendable in ſuch as do bridle and refrain themſelves from thoſe vices; and what I judge to be commendable in others, would be therein exemplar and a pattern unto ſuch as be young and fooliſh, and run mad after ſuch beaſtly courſes. In that point I would eaſily be perſwaded, or at leaſt I deſire ſo to be: But the greateſt difficulty that I yet finde, is this; I am loth to divide my ſelf from my Friends and Kindred. If I ſhould change my courſe and not they, then I muſt leave and forſake their company, which I am very loth to do. I love my Sachem, and all the reſt of you my good Friends; if I ſhould change my life and way, I greatly deſire that we might agree to do it together.

Sont. I like well that we ſhould agree upon ſome amendment of ſome bad courſes that are too oft among us: and I love your love, that

that would have us agree together, and do what we do, in theſe great matters, by common conſent; but to do that, is a matter of much diſcourſe, and deep conſideration. This Meeting was ſudden, we have other matters at preſent to attend: we have been together long enough for this time, we muſt leave the whole matter to ſome other time.

Pium. Two dayes hence is the Sabbath-day: God hath commanded all men to *Remember the Sabbath-day to keep it holy.* I requeſt all of you to come together that day, and then I will further teach you (by the aſſiſtance of the Lord) touching this matter. And to perſwade you to make this beginning to keep the Sabbath, beſides the Commandment of the Lord, we have the Reaſons annexed by God himſelf unto it. God himſelf *Reſted that day,* to ſet us an heavenly pattern; and God hath alſo *bleſſed that day,* and made it holy, and hath promiſed that when we ſhall *meet together in his Name, then he will come among us, and bring a bleſſing with him.* And when the Diſciples of Chriſt were met to worſhip God upon that day, before the day was done, he came among them and bleſſed them. So if you come together on the *Sabbath-day,* my hope and truſt is, that we ſhall finde ſome ſpecial token of the preſence of Chriſt Jeſus among us.

Kinſm. I do very well like of this motion, and ſhall willingly attend; and if you think good, let my houſe be the place: or if you our beloved Sachem think good, we will all come together at your houſe.

Sont. I like it well, let it be ſo, come to my houſe, and you ſhall be welcome.

All. Content, we like it well: ſo let it be.

Pium. Let the time of Meeting be as early as you well can, about Nine of the Clock.

All. So let it be.

The Sabbath Meeting.

Sontim. Piumbukhou. Kinſman. All.

Sont. IT is well done my Friends and Neighbours, that you have remembred our agreement, and are come together about this great buſineſs. And now my kinde Friend, what you have further to ſay unto us, we are here ready to hear you.

Pium. Six dayes God hath given us, wherein to do all our own buſineſs and works. Every ſeventh day God hath commanded us to give unto him, to reſt from our own works, and to do his work; to pray unto him, to hear his Word, to talk and ſpeak of heavenly

matters, for the good of our Souls. We are all here this day before the Lord: And first of all he hath commanded us to pray together; therefore let us all either stand up like servants, or kneel down like sons and daughters, and pray unto the Lord. *Then he prayeth*——— The next work we use to do, is to Catechize, that is, to teach by asking of Questions, and they that are taught make Answer according as they have been taught: but that work you are not yet fitted and prepared for, therefore we lay it by. The next work which we do is to Reade some Chapter of the Word of God. *Then he calleth one that came with him, who Readeth.* When that is finished, then he saith, Now we use to sing a Psalm, which is one part of Gods Word and Worship: but for that work you are not yet prepared, therefore we lay that by also.

And now I will teach you out of the Word of God. The Text is *Matth.*7.13,14. *Enter ye in at the strait gate, for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat. Because strait is the gate, and narrow is the way which leadeth unto life, and few there be that finde it.*

In these words are two parts. 1. Here be two sorts of wayes wherein men walk. 2. Here be two sorts of men that walk in these two wayes. The first way is described by four things.

1. There is a strait, little, narrow gate to enter in at.

2. It is a narrow way, very rough, hard and difficult to walk in.

3. Here is the end of this way whether it leadeth, viz. to heaven, happiness, glory, and eternal life.

4. Here be the Numbers that get into, and walk in this way to get to heaven, *Very few.*

The second way is described by four things.

1. The gate of entrance is *broad* and *wide.*

2. The way it self is pleasant, easie, full of delights of the flesh, and of worldly pleasures.

3. Here is the end of this way, it leads to Hell, to torments, and to eternal damnation.

4. Here be the Numbers that walk in this way, *Very many*; most men in the world will choose to walk in this way, and at last go to Hell torments.

2. The first sort of persons are good men and women, who

1. With much difficulty get into this way.

2. They patiently endure all difficulties in it.

3. They go to heaven and glory at last.

4. The number of them, they are but a few.

The second sort of persons are wicked people: and these

1. Easily get into this way.

2. They take pleasure in it, and will not be perswaded to leave it, and get into the hard way.

3. The end of them all is, they go to hell torments.

4. The

4. The number of them, *A great many*; most men are found in this way

All these particulars he openeth, and insisteth upon, and concludeth with an Exhortation:

1. To come out of this broad easie way, by considering the end of it, whither it leadeth.

2. To get into the hard way of praying to God, and patiently continue in it, considering the end it leads unto, even Heaven and Glory.

Sont. What Book is that you reade in? and why do you call it *The Word of God?*

Pium. This is the Book of Gods Law, which he hath taught holy men his Prophets and Apostles to write, and give unto us, to call us out of the broad way of sin and death, and to call us into the narrow way of Repentance, Faith in Christ Jesus, and eternal life.

Sont. It may be the English-men made it, and tell you that they are the words of God.

Pium. This Book was written long before the English-men prayed to God, and English-men have learned all their wildome out of this Book, and now they have Translated it for us, and if we attend unto it, it will teach us wisdome, as it hath taught them.

Kinsm. You speak much of Jesus Christ, and his pardoning our sins, and saving our Souls; who is this Jesus Christ?

Pium. God is One in Three; the *Father*, *Son*, and *Holy Ghost*. Jesus Christ is God the Son, who became a Man; and when we deserved to die for our sins, he came and died for us: and God hath promised that all that believe in Christ shall be pardoned of all their sins, and be glorified in heaven.

Touching this Point I will teach in the Afternoon.

The Afternnon Exercise.

Pium. GOD requires we should give him a whole day, therefore it is not enough to worship God half a day. We are again come together to worship God, and we shall do the same this Afternoon, as we did in the Forenoon. Let us pray.

After Prayer, he taketh this Text; *Mat.* 1. 21, 22, 23.

This Text teacheth three things touching Jesus Christ.

1. His wonderful Birth; *A Virgin conceived.* Of which, see *Luke* 1. 26, to 39.

2. Two Names; *Jesus*, *Emmanuel.*

3. What Christ did for us, and doth, signified by his Name *Jesus*; *He taketh away our sins.* And this he doth two wayes:

1. He taketh away our sins out of Gods sight, by dying in our stead, and so meriting a pardon for all our sins.

2. He taketh away our ſins out of our own hearts, by working Repentance in us, and Faith in his Name, giving us his Spirit, and ſanctifying of us by his Grace, and leading us in all holineſs of life and converſation.

The third part of this Text is, how Jeſus Chriſt is enabled to do theſe great things for us. This ſignified by his ſecond Name, *God with us.*

Chriſt was God and Man in one Perſon; and that maketh his death of infinite value with God, to obtain a pardon for all our ſins.

And this maketh him of infinite power to overcome our hearts, and turn them unto God.

Theſe things are deep wiſdome; therefore pray unto God, and he will give you wiſdome to underſtand them, *Jam.* 1.5.

Kinſm. I am amazed to hear theſe deep things: I am now more diſcouraged about praying to God. Alas, we cannot Pray, nor Reade, how ſhall we keep a Sabbath? and whall ſhall we do?

Pium. I will ſpeak unto the Church at *Natik*, and we will ſend a wiſe man to teach you, to keep Sabbaths among you; and all that I ſhall perſwade you unto, is to come together on the Sabbaths, as you have done this day, and hear the Word of God, and then God will teach you.

Kinſm. Oh that it might be ſo, I ſhould gladly attend unto the Word.

Sont. I ſay the ſame.

All. We like it well.

Kinſm. I pray let it not be delayed.

Pium. Lo, here is a manifeſt token of Gods preſence according to his promiſe: for who but God could bow all your hearts to hear the Word of God, eſpecially conſidering how averſe you were at firſt. Now let us pray, and praiſe, and *give thanks to the God of Heaven, for his mercy endureth for ever.*

DIALOG. II.

About calling home poor INDIANS.

Waban was ſent forth upon the Service of Chriſt unto ſundry places; where paſſed ſuch like diſcourſes and acts.

Waban *Penoowot.*

Waban. HO, well met friend: how far travel you this way?

Pen. I am going to *Nipmuk*, a Town where *Niſhoh-*

kon

ton is Sachem: with him I have ſome buſineſs, which occaſioneth my going thither.

Wab. Ha! you and I are both alike in ſundry things, I wiſh we might be both alike in one thing more. The things wherein we are alike, are theſe; We are both tall men, We are met in the ſame way, We are going to the ſame place, Our buſineſs is unto the ſame perſon, the Sachem of the place.

Pen. Ha, ha, he. I acknowledge what you ſay: but I pray what is that wherein you deſire we might agree? for I do not underſtand that you have yet named that, and I the more deſire to know that, becauſe you do ſeem to put more weight upon that, then upon all the reſt which you have named.

Wab. You judge right touching my opinion of that thing which I have not mentioned, but I doubt that you will not be of my minde if I ſhould ſpeak it, and for that reaſon I did conceal it. Wiſe men will cover and hide their Jewels, and not expoſe them to every bodies ſight, for they know ſome will lightly eſteem them, becauſe they know not their worth: but if they fall in company with ſuch as know the worth of their Jewel, they will be content to let them ſee it, and take a full view of it.

Pen. Your diſcourſe doth the more inflame my deſire to know what this matter is that is ſo precious in your eyes and ſo doubtful to finde eſteem with me. I confeſs I am fooliſh, but I hope you ſhall finde me one that would be wiſe, and love the company of the wiſe, and willing to learn of others that wiſdome which I want; and therefore though I deſire not to know other mens ſecrets, yet if this other matter you intimate be ſuch as I may know, my deſire is raiſed high to know it.

Wab. Your words are good and wiſe, and give me hopes that what I have further to ſay unto you, will finde acceptance with you according to my deſire. I will therefore open to you the truth of the matter. I am a *praying Indian,* I have left our old *Indian* Cuſtoms, Laws, Faſhions, Luſts, Pauwauings, and whatever elſe is contrary to the right knowledge of the true God, and of Jeſus Chriſt our Redeemer. It repenteth me of all my fore-paſt life, the luſts, vanities, pleaſures, and carnal delights that were formerly very ſweet and delightful to me, are now bitter as gall unto me, I hate and loath them. All the works of darkneſs in which I was wont to take pleaſure, I do now forſake and abandon. I am come into the light, I now ſee things as they are indeed, and not as they ſeemed to be in the dark. I now know the VVord of God, which ſheweth me the way of eternal Life. I now know God who made all the world, againſt whom mankinde are turned rebels and ſinners. I know the Law of God which I have broken, and by my ſins I have deſerved eternal damnation in the world that is to come. I now know Jeſus Chriſt, who hath died for us, to procure

procure a pardon for us, and to open a door and way to eternal life and salvation for us. Into this way I have entred, herein I walk, and I have promised to God, that I will live and walk in this way all the dayes of my life.

And not onely so, but my desire is to perswade all others into the same way which I have entred, because I do certainly and experimentally know that my former wayes were darkness, sin, and led unto hell and damnation; and this way whereinto I am now entred, is a way of light, life, holiness, peace, and eternal salvation: therefore do I earnestly perswade all that I meet with to be wise, and turn from the wayes of darkness, and come into this way of light and glory. And this is the thing which I did mean, when I said, *that there is another thing wherein I wish that we may be alike.* I do therefore exhort and intreat you that you would do as I have done, forsake your old wayes of sin, of which you have cause to be ashamed, and turn unto God, call on God, be numbred among the *praying Indians.*

Pen. Oh I am surprized, I am amazed, you have ravished my Soul, you have brought a light into my Soul. I wonder at myself: where have I been? what have I done? I am like one raised out of a dark pit; you have brought me forth into the Sunshine. I begin to see about me: if I look back, and down into the pit where I have been all my dayes, I wonder at my self what a dear dark thing I have been; when I look upon you, I see you like an Angel of light. I have heard of this business of praying to God, some have spoken ill of it, some have spoken favourably. I could not tell what it was, but now by your discourse I begin to see what an excellent thing it is: it changes men, and advances them into a condition above other men. You have dealt with me like as the Fishers do by the fish, you laid a Bait for me to make me desire it, and bite at it, but I saw not your hook, until you had catch'd my Soul; and now I am catch'd, I see it was not for my hurt, but for my great good. The light which I do already see is a beautiful and desireable thing, and therefore I pray you go on, and tell me more of this new way.

Wab. The two first things you are to consider of now you are come into the light, and your heart willing to attend unto the great work of praying to God, are these:

1. To know God.
2. Our selves.

Of God, know his Greatness, Goodness, Wisdome, and Power. He hath made all things in this great world; all things above, are his works, he made the Heavens, the Sun, Moon, Stars, Clouds, *&c.* and all things below, the Seas, the Earth, and all things that are in them: he made Man, and gave him dominion over all the works in this world, and a Law of Life, under the penalty of damnation

damnation: and all this God did in six days; so great is God above man. The Law which he gave to man is holy, just and good: but man by the temptation of evil Angels, who by their sin became to be Devils, I say man broke the Law which God gave him, and sinned against God, turned Rebel against God, and served the Devil: and in this rebellion all the children of men go on to this day.

Gods Law is in Ten Commandments, wherein he requireth of man to know and worship God, fear his Name, and keep his Sabbaths; and other Laws forbid Lust, Murther, Stealing, and all other evils. Moreover, God hath annexed unto his Law a great Promise, *Do and live*, with a just Punishment, *Sin and die* eternally; namely, that all the breakers of this Law, and sinners against him, shall be punished in hell fire with eternal torments. And this is the condition of all mankinde, and it is our estate, that by our sins against God we have deserved to die, and then to be cast away down into hell fire, to be tormented among the Devils, who tempted us to sin, and whom we have served in our life time: now together with them we must be tormented for ever.

Pen. Oh you have now killed me again: By the first light you shewed me, I thought you had made me alive, and I joyed in the light, but I understood it not. Now your light is become a sword, it hath pierced through my heart, by it I now see I am a dead man. Alas, I have been a sinner all my dayes, I am guilty of more sins then I have lived dayes, many sins in a day have I committed: Night and day have I offended God, and broke his Law. I have served the Devil and not God, I have done nothing that God commandeth, I have only served the Devil, and committed sin; therefore I have deserved to be damned in hell, and to be tormented among the Devils for ever, whom in this life I have served with so much delight; And now poor miserable I, what shall I do? These Trees under whose shade we sit, why fall they not upon me and crush this rebellious worm in pieces, and send me away to the place of eternal torment? These Rocks and hills about us, why fall they not upon me and break me into dust and powder, and send me away unto perdition? will God regard these complaints of mine? what are these tears of mine? can they quench hell fire? nay, will they not rather be oyle unto those flames? I am in misery, help I can finde none; the greatness of Gods Majesty and power, against whom I a finite poor worm have sinned, doth most amaze me. I pray help me further to understand the great majesty of God.

Wab. For this purpose this young man with us shall reade unto you some part of the VVord of God. Reade the 40 Chapter of *Isaiah*, begin at the 12 verse, and reade unto the 27. *Who hath measured the waters in the hollow of his hand? and meted out heaven with the span, and comprehended the dust of the earth in measure, and weighed*

weighed the mountains in ſcales, and the hills in a ballance? &c. Again, reade ſome Chapters of *Job*, Chap. 37, 38, 39, 40. When theſe Chapters were read, *Waban* proceeded and ſaid, Moreover, ſuch is the Omniſcience and Omnipreſence of God, that we cannot hide from his ſight any ſin, or thought, nor yet can we hide our ſelves, or eſcape out of his hand. For this purpoſe reade *Pſal.* 139. *ver.* 2, 10 14. *Thou knoweſt my down-ſitting and up riſing: thou underſtandeſt my thoughts afar off*, &c. Alſo God is Unchangeable: for that reade *Mal* 3. 6. *For I am the Lord, I change not; therefore ye ſons of Jacob are not conſumed.* And *without ſhedding blood there is no remiſsion*, Heb. 9 22.

Pen. Still I am more and more confounded: who is able to deliver a wretched rebellious worm out of his Almighty hand? where ſhall I hide my ſelf from his eye? Oh that the Rocks and Mountains would fall upon me, and hide me from the ſtroke of his wrathful hand! And yet I ſee that my wiſh is vain, there is no eſcaping from his wrathful vengeance. Oh wretched I, what ſhall I do! had I a world, to give, I would freely give it, to be ſaved out of thoſe flames, which are ready prepared for me, and I have ſo juſtly deſerved. And yet I ſee that I have no ſuch thing to give in ranſome for my Soul; or had I ſuch a thing to give, would it be accepted? God hath no need of my gifts or ſacrifices. Oh what ſhall I do? my miſerable Soul muſt die.

Wab. I am in the ſame condition with you, and ſo are we all: but I have reſt and quiet in my Soul, becauſe I have found a ranſome, with which God is well pleaſed, his wrath is pacified, and I am delivered; I have eſcaped the danger of thoſe deſerved flames.

Pen. Your ſpeeches are ſome ſtay to my diſtreſſed Soul, it breedeth ſome hope in me to hear that there is a ranſome to be found, and that you have found it; may there be hope that I alſo may finde the ſame?

Wab. Yea, there is hope in Iſrael touching this matter; it is as free for you as me.

Pen. Oh that you would ſhew me this Remedy. You have ſhewed me my miſery and danger, effectually; may it pleaſe the Lord to make you as ſucceſsful to ſhew me the Remedy. But my Soul is ſtill drowned in doubt and fear: Oh how I long to hear where this Remedy is to be found. I would go to the worlds end to finde it, I would take any pains to obtain it; but my trembling heart ſaith you and *I* both may be deceived, for what Creature in all the world is able to deliver a Soul from the hand of this Omnipotent and All-ſeeing God, whoſe Juſtice and Law are Unchangeable, and nothing ſave blood and death can ſatisfie it.

Wab. True, no Creature is able to deliver us, vain is the help of Man or Angel in this caſe. As you ſaid before, your mournings, cries and tears cannot do it, none but God himſelf can do it; and your

your heart will say and yield that God himself can do it: *Isa.* 55. 9. *As heaven is above earth, so are Gods thoughts above ours.*

Pen. Yea, that I can freely yield unto, that God himself can do it; what cannot he do? but will the offended just and holy God pacifie himself for my offences, and pardon so great a sinner as I? God is just and holy, and how can it stand with his holy Justice to pardon a vile sinner, without satisfaction to his holy Justice? will the holy God cease to be just? will he abrogate and disanul his holy Law, which I have so often, so deeply, so rebelliously broken? I have some hope, because you say it is so, but I see not yet how it can be, for God is Unchangeable.

Wab. It is true that you say, God will never deny his own Justice, nor abrogate his holy Law for our sakes: But our God is a merciful God, and infinite in wisdome, and by his infinite wisdome he hath found out a way to satisfie the Justice of his own Law, and to deliver poor sinners from the condemnation of the Law.

Pen. But how can that be? Can man, or any Creature for him, satisfie the Justice of the Law of God? Oh I am in the dark about this matter, you speak of impossibilities.

Wab. Nothing that is holy just and good is impossible with God; and therefore to shew you God hath done this, know, that God hath done it himself, and whatever God hath done is holy just and good.

Pen. But I pray tell me how this can be: Oh how I long to hear of this way of deliverance of a poor sinner out of the hands of Gods holy Justice and unchangeable Law.

Wab. I will (as well as I can) declare it unto you. God is One in Three; *Father, Son,* and *Holy Ghost:* which we must believe and admire, though we cannot demonstrate. I shall at this time say no further of that point, onely thus much; God one in Essence, in his infinite Wisdome and Understanding, conceiveth the Image of himself as the onely adequate object of his infinite wisdome. God *conceiving* is the Father: God *conceived* is the Son; this intellectual act of *conceiving,* is called Begetting: God *conceiving,* and God *conceived,* by an infinite act of volition, loveth himself; and this *Love* is the holy Ghost, proceeding from the Father and the Son. God as he is Father hath made all things, and given man a Law. God in the dispensation of the Covenant of Works hath agreed within himself that the Son of God should assume unto himself an humane Nature, which is subject unto the Law of God. This glorious Person is God and Man in one Person, named *Jesus Christ.* This glorious Person Jesus Christ, is a Person of more worth then all Mankinde beside. This glorious Person Jesus Christ came into this world, and offered to God by Covenant his own life in our stead, and died for us to satisfie divine Justice for the sin of man: with this Sacrifice God hath said he is

satisfied for the sin of man. Thus Jesus Christ hath honoured Gods Law, by satisfying of divine Justice, and now Jesus Christ hath power to pardon whom he will.

Pen. These are strange and deep things which you say: in this way I do see that a person is found that is able to pay a ransome to God, and satisfie his Justice. But still I am in the dark about my self, how shall I be interested in this Redemption wrought by Jesus Christ? If you have obtained it, I have some hope that so may I. I pray tell me how I may be made partaker of this great Redemption, from the condemnation of sin pronounced against me by the Law of God.

Wab. According to my poor ability, as well as I can I will tell you, and I will tell you how I have obtained it, and in the same way you also may obtain it.

Pen. O how this hope, by your experience, beginneth to raise my heart. I pray go on and declare it to me.

Wab. God hath made a new Covenant of grace which he hath opened in the Gospel, and Jesus Christ hath published it to all the world: and the sum of it is this; That whosoever shall penitently turn from sin towards God, and believe in Jesus Christ, he shall have a pardon of all his sins, and be partaker of eternal life, through the grace and mercy of God in Jesus Christ. *John* 3. 16. *God so loved the world, that he gave his onely begotten Son, that whosoever believeth in him should not perish, but have everlasting life.*

Pen. This puts me into another great difficulty: can I penitently turn from sin, and believe in Jesus Christ? Alas, I know not how to go about such a work, much less do I know how to accomplish the same; therefore I still am under great straights, and know not what to do.

Wab. You say true, it is a work past your ability to do: But Jesus Christ hath undertaken two great works in the salvation of sinners. The first is to pacifie Gods Justice, and satisfie the Law, and to reconcile God toward us; and that he hath done and finished effectually, when he was here on earth. 2. Christ hath undertaken to conquer the world of all Gods Elect (for it is onely the Elect of God whom Christ hath undertaken for) and the Father and the Son have sent forth God the holy Ghost to effect this work: for none but God himself is able to convert a Soul, and create faith in the heart of man. We cannot do it of our selves, neither you nor I can do it, but by the assistance of the Spirit of God, by the Word of God.

Pen. Still the difficulty lyeth before me, I am at a loss, and know not what to do. I fully believe I am not able to do it my self.

Wab. I will help you as well as I can; and the Lord help you by his Word and Spirit. Your heart is now (in some measure) already

ready turned away from ſin; that part of the work is wrought in your heart, which I will demonſtrate to you thus: I ask you, will you hereafter live and walk in the wayes of ſin as you have formerly done?

Pen. Oh no, no: I hope God will keep me and help me; I will never live again as I have formerly done, I will binde my ſelf from it. I abhor to do ſo, I will forſake them for ever: Lord help me ſo to do

Wab. Well; therefore you are now converted from your ſins: and who wrought this great Change in you? it was not your ſelf did it, nor was it I that did it; I onely opened unto you the word of God, but the Spirit of God, by the conviction of the Law, and by the word of God, hath wrought this work in you.

Pen. I cannot gainſay you, I yield to what you ſay, and wonder at it.

Wab. In the ſame manner the Spirit of God by the word is able to create Faith in you to believe in Jeſus Chriſt. This work the Lord uſeth to work in us by the Promiſes of the Goſpel. Now I will propound unto you at preſent but one Promiſe, *Mat.*11.28, 29. *Come unto me all ye that labour, and are heavy laden, and I will give you reſt. Take my yoke upon you, and learn of me, for I am meek and lowly in heart: and ye ſhall finde reſt unto your ſouls.* Now I ask you, Are you weary and heavy laden with your ſins?

Pen. Oh yes, God knows I am ſo; I never felt the like diſtreſs in my Soul ſince I was born, ſin is the bittereſt thing in the world to my Soul.

Wab. Then hearken to this call of Chriſt, for he calls you in particular to come to him, and this coming is believing: are you willing to come to Chriſt, and ask a pardon of him, and beg his mercy?

Pen. Yea, with all my heart. Lord help me.

Wab. Then ſee the next words, what he promiſes, *I will give you reſt.*

Pen. Oh Lord let it be ſo, according to thy Word and Promiſe, thy will be done.

Wab. Well, wait here, and ſee if God doth not quiet your Soul, and give you reſt. Mean while I will further ask you in the next words, Are you willing to take upon you Chriſt his yoke, and this yoke conſiſteth of two parts: 1. The yoke of Commandments, to do whatever he commandeth. And 2. his yoke of Sufferings in this world for his Name ſake: for now that you are converted, the carnal world will hate you, mock you, injure you, ſpeak all evil againſt you, and it may be if they can they will kill you, as they did Chriſt; but are you willing to ſuffer all for Jeſus Chriſt his ſake, who hath died for you? And further, are you willing to learn meekneſs of Jeſus Chriſt? for they are the next words; and I

do assure you, that you will have great need of patience, when you have done all the duties he commands, to suffer patiently what God himself shall inflict upon you by sicknesses, crosses and temptations, or what wicked men shall inflict upon you.

Pen. These things which you speak are against the flesh and frame that I used to be in; and I do finde that they are not so fully killed, but that they have a little stirring in them when you propound these cases to me.

But the experience I have now found of the love of God, and of Jesus Christ to my Soul, doth lay such an engagement upon my heart, that I will, by his grace and assistance, be for him onely, serve him onely, do all that ever he shall command me, suffer whatever he shall impose upon me; I will no more be for my self, but for him, who hath done all this for me. Oh what shall I render unto the Lord for all his benefits to my poor Soul!

Wab. We are surprized by the night, we must rest under these Trees this night. I do account this day well spent, though we have made but little progress toward the place of our intendment: but I have been about the work I came abroad upon, though not the persons I intended. Thus God doth over-rule the wayes of men; he foreseeth and ordereth that which we had no thoughts upon: and therefore in that we have spent this day in such Conference and Discourse, wherein we have seen so much of the presence of Christ with us; let us now spend this night in prayers and praises unto the Lord, who hath found us before we sought for him. You were going about another business, you little thought of finding Jesus Christ by the way, and finding mercy to your Soul, a pardon of your sins, and to become a *praying Indian.*

Pen. Your discourse doth heighten my admiration. I acknowledge God hath thought of me when I thought not of him; he had a care of my Soul when I had no care of my self; God hath plucked me out of darkness, and brought me into a most wonderful light, that I should be forced to see the wonderful things of Gods Law, & of my eternal condemnation by it, my helpless and hopeless condition that I was in.

And then, that the Lord should open unto me a possibility of escape, that a ransome and remedy might be found by the infinite wisdome and mercy of God; and that Jesus Christ had not onely accomplished that great work, but offered the fruit and benefit of it to me, and called me to rest in him, and to betrust my Soul with him, for pardon of all my sins, and for eternal life in Jesus Christ. These things are matter of my admiration, and shall be to all eternity. My life remaining shall be spent in admiring, and in obeying and suffering, as you have now taught me; I shall account nothing too dear for Christ, who hath not accounted his own most precious life too dear for me. Whereas I am now instructed, that he being

God

God and Man in one person, his life was of more value then all the lives of all mankinde; and that he did not forbear to offer that precious life for me; I must, I will, by his grace assisting, admire at this mercy for ever: and therefore the motion that you made of spending this night in prayer and praises unto his holy Name, it is a most acceptable motion to my heart. My experience suggesteth unto me matter abundantly to pray and praise his Name, but my ignorance is such as that I cannot tell how to utter my minde in words of knowledge suitable unto so great mercies as I have now experienced.

Wab. Your discourse doth lead me out to inform you in a great point of the grace and kingdome of Jesus Christ, and that is the gift and grace of Prayer, which the Spirit of Jesus Christ teacheth every new born Soul to perform: for so the Scripture saith, *Rom.*8.15. *He hath given the Spirit of his Son, whereby we cry*, and crying is an earnest manner of praying; and the matter of our cry is to say *Abba, Father*, that is, to call God our Father, and to ask him a Childes portion in the Name of Jesus Christ, as he hath promised, that whatever we ask in the Name of Jesus Christ, it shall be surely granted, either the same thing or a better; for we are foolish children, and know not what is best for our selves, but our Father doth: and therefore when we make our prayers and request to God, we must leave the matter to his love & wisdome, to give us what, and when, and how he will.

And because we are ignorant what to pray for, therefore the Spirit of God who dwelleth in our heart, he is called the *Spirit of Grace and of Supplication*; and *Rom.*8.26,27. *Likewise the Spirit also helpeth our infirmities: for we know not what we should pray for as we ought; but the Spirit it self maketh intercession for us with groanings, which cannot be uttered. And he that searcheth the hearts, knoweth what is the minde of the Spirit, because he maketh intercession for the Saints, according to the will of God.* Where we see that our weakness is supplied by the assistance of the Spirit, and he helpeth us to pray for such things as please God; and in such a manner as pleaseth God. And this is the condition of every true converted believer, that he can pray, and desires to pray, and is ever lifting up his heart to God in prayer: and therefore I like it well that my motion of spending this night in prayer, is so acceptable to you, a good sign it is that the Spirit of Jesus Christ hath taken possession of your Soul.

Pen. This little sight and experience I have, hath so filled my heart with a sense of my own vileness, that I see matter of endless confession; and I see so much nothingness in my self, that I see endless matter of petition and supplication; and I see my self so infinitely obliged to God for the riches of his free grace to me a rebellious worm, that I see infinite matter of praise, thanksgiving

and

and admiration: My heart also longeth after others, that they may be as I am. I pray tell me, what is my duty in that respect to pray for others? my Relations, my Friends, my Neighbours and for all?

Wab. Christ hath taught us, *When thou art converted, then strengthen thy brother*, Luke 22. 32. therefore you must pray for all the Church of God; you must especially pray for them that are weak and tempted, and afflicted; and you must pray for them that are not yet converted, and for all Gods people, and for all Gods cause in all the world, and for the fulfilling of all Gods Promises. There is a world of matter to pray for: and for Kings and Rulers in special manner.

Pen. I feel my heart to answer your words like an eccho; my heart answers, All these things I desire to pray for. But alas, I am ignorant of fit words in prayer, and therefore I do request of you, first do you pray, and set me a pattern. [*Waban prayeth.*

Pen. Many whole nights have I spent waking, sometime in hunting, sometime worse, in dancing and other sinful revels; but never spent a night so well in my life before: it is the first night of my new life; I have begun to live well, oh how full of fear and care and desire my heart is, that I may go on according to this good beginning. I hope the sweet savour of this good beginning to live well, shall abide with me, and I desire your help and counsel how I may so perform it.

Wab. Our state in this world is not perfect, corruption is killed but in part; there be old roots remaining, which upon occasion offered will still be stirring, acting, appearing, as a tree that is cut down, the old roots will be growing, which must be kept down with a speedy cutting off. A field that is well weeded, will quickly produce new weeds again, out of that natural propensity of the earth to bring forth weeds; but a watchful and diligent husbandman will be often weeding over his Corn fields: and so will our hearts be sending forth new weeds of sin, but we must be daily diligent to watch and weed them out; our hearts have a natural propensity to sin, and therefore must be kept with all diligence. And therefore that is the first counsel that I give you, out of the experience of my own naughty heart.

Pen. Your words do put a fear into my heart, I know that old customes of sin are very hardly left, and I have been so long accustomed to sin, that I am afraid of my self.

Wab. Fear is a good watchman; *Happy is the man that feareth always*: and let this put you on to a second Counsel that I give you, Be much and often in prayer, and that not onely among others in Family-worship, and Publick-worship, but also, and most frequently in secret prayer, for so Christ hath commanded, *Mat.* and Christ himself hath set us an example, who spent whole nights in prayer.

Pen.

Pen. The night ſpent in prayer hath let me finde a ſweet taſte in it, though I do already finde that it is a wearineſs to my fleſh. I thank you for this Counſel, I deſire I may remember and do it. What further Counſel will you give me?

Wab. You muſt be much converſant in the Word of God, and though you cannot yet reade the Word, yet you muſt get the help of others, and learn the word of God by heart; and you muſt meditate upon the ſame night and day, for ſo *David* did, Pſal.1.2. And the meditation on the Word will ſanctifie the heart, and kill corruption, and will mightily help you to ſubdue it.

Pen. I doubt it will be difficult for me to learn to reade, I am dull of capacity.

Wab. A ſtrong deſire, diligence and conſtancy, will obtain any thing: and you muſt pray God to teach you, and to open your heart to learn: *Jam.*1.5. *If any of you lack wiſdome, let him aſk of God, that giveth to all men liberally, and upbraideth not, and it ſhall be given him.* And for a further help to you, my fourth Counſel is, That you diligently learn the Catechize, and by learning to reade that, you will learn to reade and underſtand the whole Bible.

Pen. I ſee my ſelf very ignorant, and therefore I am very deſirous to learn Catechiſm, becauſe I have heard and do perceive that is the foundation of all knowledge in Religion, being wiſely gathered out of the Scripture.

Wab. You ſay right about Catechiſm; we do therefore teach it our Children, that the principles of good knowledge may be ſown and rooted in them from a Childe: and for that reaſon alſo do we ſend them to School, to learn to reade the Word of God, that they may be acquainted with the Word from a Childe.

Pen. Oh what a loſs is this to me, that I am to begin to learn Catechize and the Word of God now I am a man, which I might have been acquainted with from a Childe, had I been brought up among the *praying Indians*. How happy are your Children that are thus brought up. I ſuppoſe you are very diligent in this matter in Training up of your Children.

Wab. We have great cauſe to judge our ſelves for too much negligence in this point. A fifth Counſel I give you is, That you be conſtant and diligent in the exerciſe of the Worſhip of God in your Family, in theſe points: 1. You muſt Morning and Evening pray in your Family, and teach them in Catechiſm, and reading of the Scriptures. 2. Alwayes before and after Meat you muſt pray and give thanks to God.

Pen. Oh what an holy life do the *praying Indians* live. Lord teach me and help me thus to do. What further Counſel do you give me?

Wab. A ſixth Counſel I give you is, That you do carefully remember the Sabbath-day to keep it holy, and to come to the publick

lick Assembly both Forenoon and Afternoon, constantly and timely, and there diligently to attend the worship of God.

Pen. Oh how my heart approveth of this Counsel. Have you any further Counsel to give me?

Wab. One thing more; Let all your Conversation be a good example to others, & labour on all occations to do good to others.

Pen. I request this of you, that as we travel this day in our journey, you would teach me the Principles of Catechism.

Wab. I do well like of your motion, its a good subject of discourse as we are in our way.

Thus are they imployed till they come at their journeys end.

Waban. Nishohkou. Penowot.

Waban. MY aged Uncle, I am glad that it hath pleased God once more to give me an opportunity to see you alive in this world. It is not unknown unto you, that I and many others have undertaken a new way of life, which is known to many by the name of *Praying to God.* The way that I formerly, and you still live in, is a way of worshipping the Devil, it is a way of darkness and sin: and though it is a way pleasant and easie to the flesh, yet it leadeth to destruction and eternal torments. Man is made for another life after this life is ended; and though our body dieth and turneth to dust, yet the Soul is immortal, it dieth not, but at the death of the body it departeth to a place of eternal being, either in glory, or in misery. If we pray to God with a right heart, penitently turn from sin to God, and believe in Jesus Christ, then we shall have a pardon granted us, and eternal happiness with Jesus Christ. But if we do not turn to God, but worship and serve the Devil, and walk in the wayes of sin, then at death our Soul must be dragged to hell, and there tormented for ever among the Devils, whom we have obeyed and served in this life. These things, and many more, we do perfectly know, and believe to be true by the Word of God, which is the Sun-light of the Soul, even as the Sun is the great light of the outward world.

God hath put it into my heart to desire that your Soul might be bleided for ever; and the Church hath sent me, and I come in the Name of Jesus Christ to tell you these things, and beseech you to turn from these vain and evil wayes, and to believe in Jesus Christ, that your sins may be pardoned, and that your Soul may be saved in eternal glory.

Nish. Your love and desire of my good, I have no reason but to accept with kindness; but me thinks one thing in your discourse is doubtful. We see with our eyes, and know certainly that the

body

body dieth, and turneth to rottenneſs and duſt, and why may not the Soul do ſo likewiſe? we ſee not what becometh of it, and to make ſuch a ſtir, and change our courſe upon uncertainties, I have no liking to it, my Age inclineth me rather to be quiet, and not meddle with ſuch unſeen intricacies, fitter for younger heads to minde.

Wab. Our bodies are the product of the ſeed of man, and that is made out of the food we eat, and our food grows out of the earth, ſo that our bodies are made of refined earth; and therefore at death turn to earth again, out of which it was made, and ſo God ſpeaketh, *Duſt thou art, and unto duſt thou ſhalt return.* But the Soul is not ſo; it is a Spirit, of a purer nature then earthly things, and it is immediately created by God, and therefore dieth not. Beſides, we are aſſured by many infallible proofs out of the Word of God, and by evidence of good Reaſon, that the Soul is immortal, which point we are taught in our Catechiſm. And not onely ſo, but God hath taught us, that at the end of the world the body ſhall be raiſed again out of the duſt, and the Soul and body joyned together again, and then the perſon ſhall be judged by Jeſus Chriſt, according to their deeds done in the fleſh: thoſe that live and die in their ſins, ſhall be turned into hell, to be tormented by and with the Devils; but they that turn to God, and believe in Jeſus Chriſt, ſhall be judged to go with Chriſt to heaven, and be ever with him in eternal glory.

Therefore this conſideration doth more ſharpen my requeſt and intreaties of you, how ſhall I endure to ſee this body of yours, which I ſo reſpect and love, and that Soul of yours alſo, to go away unto eternal torments. And I pray you conſider what a wound and torment it will then be, to remember, I was exhorted and intreated to turn to God and live; mercy in Chriſt was offered me, but I refuſed it: and therefore deſervedly do you loſe what you refuſed, and deſervedly you ſuffer that torment you did chooſe, rather then to trouble your ſelf with this buſineſs of praying to God, and believing in Jeſus Chriſt.

Niſh. Theſe are great and deep things that I underſtand not: you young men have your blood warm, and your wits freſh and ripe, you can reade and underſtand theſe things. I am old and cold and dry, and half dead already, I have not ſtrength enough left to be whetted up to ſuch a new edge; let me alone to die in quiet, why ſhould I take upon me ſuch a diſquiet to my minde, and diſturbance to my ſelf, and to my people? I have two Sons young and active men, I am very willing that they ſhould take up this new way, perſwade them to it if you will, but as for me, I am too old for ſuch an undertaking.

Wab. You do well to permit your ſons to enter into a way of wiſdome, and pray unto God; but I would propoſe two requeſts

unto you: 1. To do well for your ſelf as well as for your Sons, for your ſoul is as preceious as their ſouls be. And 2. the moſt effectual means to perſwade your Sons unto this way of wiſdome, is for you to ſet them an example; if you ſhould chooſe this way, then it is like that they would follow your example, but if you refuſe it your ſelf, there is the leſs hope that they will chooſe it: for it is a way hard to the fleſh, and requires much ſubduing of luſts, which will rather be done in your decrepit Age, then by them in their flouriſhing youth.

Niſh. I am weary, and need ſome food, and it is like ſo do you after your travel, and here is Meat ſet before us, therefore I pray eat, and you are welcome.

Wab. I pray you let us eat like *praying Indians*. God hath taught us, that alwayes when we eat we ſhould pray and give thanks to God.

Niſh. I pray do ſo, it pleaſeth me well, though I cannot do ſo my ſelf, for I am ignorant of the wayes of praying to God.

Waban prayeth for a bleſſing, and then they eat: and after meat doth the ſame again.

Pen. Aged Sachem, now that you and we are refreſhed and ſtrengthned by this food, I will declare unto you ſtrange News, to which I intreat your attendance a little while, and all the people here preſent. I am like a man that was looking for a ſhell, and found a Pearl of ineſtimable value, whereby he became very rich and renowned. I had a ſmall occaſion to come and viſit you, grave Sachem, and by the way I met with this good man, a meſſenger of God; by whoſe diſcourſe my blinde eyes are opened, my dead heart is made alive, my lame legs are inabled to walk in the way to heaven, where I ſhall enjoy an eternal Kingdome. Many miracles have been wrought upon me by the power of Gods Word ſpoken to me by this man: and that I may ſtir up your heart, and the hearts of the people here preſent to give diligent heed to what he ſaith, I will declare unto you what paſſed between us. I was as you are, I lived as you live, I did as you do, and as the reſt of our Countrymen and Neighbours do; I followed the ſports, pleaſures, vanities, and courſes that other men, and you, to this day walk in. But I was not aware how blinde, and dead, and vile, and wicked I was in the ſight of God; nor was I aware that I was running on in a pleaſant delightful way, which led me down to hell and eternal damnation.

But when I met this man, he diſcourſed with me about theſe things; he opened unto me, by the Word of God, the great Majeſty of God, his Holineſs, Juſtice, and Goodneſs; how God has made this great world, and all things in it, both things above, and things below; how he made man an eminent Creature, gave him dominion over all the creatures here below; & gave him an holy, ju-

and good Law, in Ten Commandments, under the order of a Covenant of Works, and if he kept and obeyed this Law, he ſhould live in glory and happineſs for ever, but if he did break this Law, and ſin againſt God, that great Majeſty of heaven, then he ſhould be anſwerably and juſtly puniſhed with eternal torments in hell fire, with the Devil and his Angels for evermore: and this Law was for himſelf and all his poſterity, in whoſe ſtead he ſtood as a publick perſon.

Now he informed me, that *Adam* the firſt man ſinned by the temptation of evil Angels, which rebelled againſt God, and turned Devils: by their temptation *Adam* ſinned, and turned rebel againſt God, and ſerved, believed and obeyed the Devil, and therefore by the Law of God he was judged and condemned, and all his poſterity. All this I found to be true in my own experience, for I went on in the ſame rebellion, breaking the holy Law of God every day both in thought, word and deed, obeying the Devil and his temptations, ſerving the luſts of my fleſh, and filthy miſde: I walked in the broad, eaſie, pleaſant way that leadeth to deſtruction; ſo that I have deſerved to be damned a thouſand thouſand times: and the greatneſs of the Majeſty of God againſt whom I ſinned, did breed terrour in my ſoul; my juſt condemnation by the Law of God, was evident to me as the light; Gods pure and unchangeable Juſtice, which ſentenced me by the Law unto hell, I ſaw I could not poſſibly anſwer, ſeeing I am a poor finite worm, and what have I to ſatisfie infinite offended Juſtice? and therefore my ſoul mourned and lamented, and ſunk into deſpair; for Gods Juſtice is unchangeable, and his Law muſt be ſatisfied, which I am never able to do, and therefore I muſt be eternally damned under that juſt ſentence. I durſt not pray God to pardon my tranſgreſſion, by any abſolute ſoveraign act of mercy, for then he ſhould have offended his own Juſtice, which is unchangeable, and aboliſhed his own Law, whoſe perfection is ſuch that it muſt be fulfilled and ſatisfied; and to ſatisfie Gods juſt Law, was not in the power of any finite creature, Man or Angel: and therefore I deſpaired, no ranſome could be found in all the world for me a poor ſinner. Oh the bitterneſs that my ſoul felt, in the horrour of my damned eſtate! No tongue can utter what my ſoul felt. I had a taſte of hell torments in my ſoul; my meditation of Gods Omniſcience, whereby he knew all my ſins, not onely open, but ſecret ones, brought innumerable ſins to my remembrance, one of which was enough to damn me, but I had mountains of guilt heaped upon my diſtreſſed ſoul; the impoſſibility for me to ſatisfie divine Juſtice, and the impoſſibility of pardon without ſatisfaction, becauſe God cannot be unjuſt, and his Law is unchangeable: Such meditations caſt me into the horrible pit of darkneſs and deſperation. *The redemption of the ſoul is precious, it ceaſeth for ever,* Pſal. 49 8.

Then God opened the mouth of this dear Servant of his, who told me that the infinite mercy and wisdome of God had found out a ransome, a way to satisfie Justice, and fulfil the Law, and to save poor condemned sinners, and that he himself had found mercy in that way. This bred some hope in my soul, and stayed me from sinking quite down, when I heard of a possibility: but still I was in distressing doubt and fear that it was but some delusion, because I could not see a possibility for Man or Angel, or any Creature, to satisfie and give a ransome to infinite Justice.

Then he declared to me, that it is true that no Creature could give a ransome to satisfie Justice, but God himself was able to satisfie the infinite Justice of God. To that I yielded, that God himself might satisfie his Justice, but still I was in the dark, I could not see this could possibly be. Then he opened me, that adored Doctrine of God his being One and Three, how God was one in Essence, three in Persons, God the Father, God the Son, and God the holy Ghost; how the Father doth by an eternal intellectual act conceive the Image of Himself, as being the only adequate Object he understands himself; and this is called the Begetting of the Son, by an intellectual conception of his own Image: and these two Subsistencies, do by an eternal act of Volition love each other; and this Love is the third Person in Trinity, proceeding from both the Father and the Son.

Now the eternal Majesty of God agreed within himself, that God the Son, the second Person in Trinity, should assume humane Nature to himself, and become a man, subject to the Law. This glorious Person is the greatest subject that ever the Law had, and this glorious Person is able perfectly to fulfil the Law, and perfectly to pay a ransome satisfactory to infinite Justice, who hath done it. This depth of divine Wisdome my soul admired, and shall do to eternity.

But still I was at a loss how I should be interested in the ransome that this glorious Person hath paid. Then did this Messenger of God declare unto me, that this glorious Person Jesus Christ had undertaken both parts of this work: First to atone, and reconcile God to man, by paying the ransome required, and by perfect fulfilling the Law: Secondly, to subdue the soul and will of man to turn, and submit to be reconciled to God. But this work of converting a soul to God is such, that as no man can convert himself, so no other Creature is able to do it, onely God himself can do it; and for that end, both the Father and Son have sent forth the holy Ghost, the eternal Spirit, to work upon the hearts of men, and to create the work of Faith in them by the Word, and then to take possession of, and dwell in believing souls, to mortifie their lusts, to sanctifie their hearts and lives, and to lead them in the way of grace unto glory.

And

And he further declared to me, that this bleſſed Spirit of God, by the Word of God, had already begun this great work in my ſoul: for a new light is ſet up in my ſoul, a work beyond the reach of man; and that light hath convinced me of ſin, and of my my damned eſtate by ſin; it had made a ſeparation and divorce betwixt ſin and my ſoul; it had cut me off the old ſtock, and laid my ſoul down at the foot of Chriſt, capable with all humble thankfulneſs to accept ſalvation, not by any merit of mine, but by free-grace of Chriſt unto a vile and unworthy ſinner. This I could not deny, but I did finde ſuch conviction, and ſuch a ſubmiſſion to Chriſt: and this he declared to be the firſt ſtep and beginning of the work of ſound Converſion.

I crave your patience for a few words more. Then he proceeded to ſhew me that the work was finiſhed by the Promiſe, which alſo the Spirit of God doth bring home unto the ſoul, and makes up the match betwixt Chriſt and the ſoul. And to that purpoſe he brought *Mat.* 11.28,29. by which Text he ſhewed me, as in a glaſs,

1. The diſtreſs my ſoul was in.
2. The call of Chriſt to ſuch diſtreſſed ſoul.
3. The promiſe of Reſt to ſuch as come to him.
4. The obligation to learn meekneſs, both to do and ſuffer the will of Chriſt. And here my ſoul reſteth.

Ah friends, we poor *Indians* are great ſinners, but Chriſt is great ſalvation for the greateſt ſinners. What finite creature can outſin infinite ſatisfaction?

Niſh. I ſee you are ſtrongly changed and tranſported: but my feeble Age needeth reſt, and ſo may you alſo by this time.

Wab. Aged Uncle, to morrow is the Sabbath-day: if you like of it, order all your people to come together in the morning, and by the Lords aſſiſtance I will further teach you by the Word of God.

Niſh. I like it well. Send out to all parts of the Town, that all meet to morrow morning.

The Sabbath. Many being met,

Waban. THe Lord hath appointed that in our publick Worſhip *firſt of all, ſupplications, prayers, interceſſions, and giving of thanks be made for all men: For Kings, and for all that are in authority, that we may lead a quiet and peaceable life in all godlineſs and honeſty. For this is good and acceptable in the ſight of God our Saviour: Who will have all men to be ſaved, and to come unto the knowledge of the truth,* 1 Tim. 2. 1,2,3,4. According to this appointment, let us pray. Which finiſhed,

He

He took that Text, *Matth.* 20. 1, 2, 3, 4, 5, 6, 7.

In these words we may observe these things:

1. The *Vineyard* where men labour, is the Church, and this way of praying to God; and sheweth that it is a laborious and a good work, and will cause us to bring forth good fruits, grapes and wine, which is pleasing to God and man. But beware of bringing forth sowre grapes; especially suffer no briars and thorns, but cut them down, and root them up, and cast them out.

2. The *Lord of this Vineyard* is Jesus Christ, who calleth all men to come into this his Vineyard, and do these works. And this day I do in the Name of the Lord Jesus call you all to pray to God, come and work in this Vineyard. Hearken to this Call, and be no longer idle, follow your sins no longer, you have lived in sin long enough, stay no longer, but come in when you are called. Happy are you, if you obey and come; woe be to you, if you refuse.

3. Here be the several seasons of mens coming in, or the several Ages of men that do come in.

1. Some come in while it is morning, that is, while they be young: therefore I call you Boyes, Youths and Girls, come you unto the Lords Vineyard, and give unto God the first-fruits of your dayes.

2. The Lord went forth at the *third hour*, and called in young men and young women into his Vineyard: Hearken therefore you young men and young women to the Call of God, and come in.

3. The Lord went forth at the *ninth hour*, that is, he called in men and women full grown, to ripeness of parts, and strength: you are called this day to come into the Lords Vineyard; be you perswaded to come in, and serve the Devil no longer: now turn unto the Lord.

4. The Lord went forth the *eleventh hour*, that is, a little before night; and this doth mean you old men, and old women, come you into the Lords Vineyard: you see the Lord will accept you if you come. Do not think you are too old to serve the Lord; if your dayes be near finished, you had the more need come in quickly, lest you die in your sins, and perish for ever.

When he had finished, an Objection was made by one; *We dare not come in to pray to God, for we hear you are very severe if any be found in sin, of lust or the like, you Whip them and punish them, that maketh us afraid to pray to God.*

Answ. *Wab.* God hath appointed punishments of sin to be Physick for their souls; and though Physick be bitter and sharp, yet its very wholesome, good and needful. If you were invited to dwell at such a Town where there is a Physician, would you say No, I will not dwell there, because if I be sick I must take Physick: sure you would therefore go dwell at that place. So it is in the case

caſe; you ſhould therefore deſire to pray to God, becauſe they uſe Phyſick to heal the ſickneſs of your ſouls.

Afternoon. They being met,

Waban having firſt prayed, then taketh this Text, *Pſal.* 2. 8,9,10,11.

In theſe words ſee theſe three things:

1. Chriſt Jeſus taketh poſſeſſion of the heathen, and utmoſt ends of the earth: and this is one deſcription of our Country. And now Jeſus Chriſt calleth us to come to him. Some of us have ſubmitted unto Chriſt, and he hath mercifully accepted us, and ſo he will accept you, if you will come in unto him.

2. See what Chriſt will do to them that will not come in; *He will break them with a Rod of Iron, and daſh them in pieces like a potters veſſel.* Thus Chriſt will deal with our ſins, if we ſubmit to him. But if we will not ſubmit to him, he will thus deal with our perſons, and deſtroy them that refuſe to ſerve him, *Luke* 19. 27.

3. Here is the effect of Gods ſeverity againſt ſinners; *Be wiſe therefore, O ye Kings; be inſtructed, ye Judges of the Earth: ſerve the Lord with fear, and rejoyce with trembling.* Do not ſay, Becauſe Chriſt is ſevere againſt our ſins, therefore we will not come unto him, but fly from him: do not ſo, for then he will deſtroy you; but come trembling to him, and ſay, Lord take away our ſins by ſharpneſs, that our ſouls may be ſaved for ever.

DIALOG. III.

Anthony and *William Ahauton* were ſent to *Paganoohket*, where *Philip* is Sachem.

When they firſt came to the Town, they went to the Sachems houſe.

Anthony. William. Philip Keitaſſoot. All the Company.

Anthony. SAchem, we ſalute you in the Lord, and we declare unto you, that we are ſent by the Church, in the Name of our Lord Jeſus Chriſt, to call you, and beſeech you to turn from your vain converſation unto God, to pray unto God, and to believe in Jeſus Chriſt for the pardon of your ſins, and for the ſalvation of your ſoul. We do unto you, according to the holy Example which we finde, *John* 1.40. to 47. where *Andrew* called *Peter*, and *Chriſt* himſelf called *Philip*, and *Philip* called *Nathaniel*. So we are come this day unto you, in the Name of Jeſus Chriſt, to call

call you to come unto the Lord, and serve him. This Argument we perswade you by, because we hear that many of your people do desire to pray to God, only they depend upon you. We pray you to consider, that your love to your people should oblige you to do them all the good you can. In this point, it lieth in your hand to do the greatest good in the world unto them, to do good to their souls as well as to their bodies, and to do them good to eternity, as well as in this present world. All this good you will do to your people, if you will accept of this offer of mercy; you will not only your self turn from sin unto God, to serve the true and living God, but all your people will turn to God with you, so that you may say unto the Lord, Oh Lord Jesus, behold here am I, and all the people which thou hast given me: we all come into thy service, and promise to pray unto God so long as we live. Oh how welcome will you be unto the Lord? And oh how happy and joyful will all your people be, when they and their Sachem are all owned by God, to be in the number of his Children and Servants. It will be a joy to all the English Magistrates, and Ministers, and Churches, and good people of the Land, to hear that *Philip* and all his people are turned to God, and become *praying Indians*. We reade in *Luke* 15. 7. that *there is joy in heaven over one poor sinner that repenteth*, and turneth unto God; what great joy will it then be in heaven, when so great a number as you and your people be, are turned unto the Lord, and become *praying Indians!*

Keit. Often have I heard of this great matter of praying unto God, and hitherto I have refused. Mr. *Eliot* junior, while he was alive, attempted it, but I did not hearken unto his perswasion. Old Mr. *Eliot* himself did come unto me, he was in this Town, and did perswade me; but we were then in our Sports, wherein I have much delighted, and in that temptation, I confess, I did neglect and despise the offer, and lost that opportunity. Since that time God hath afflicted and chastised me, and my heart doth begin to break, and I have some serious thoughts of accepting the offer, and turning to God, to become a *praying Indian*, I my self, and all my people. But I have some great Objections, which I cannot tell how to get over, which are still like great Rocks in my way, over which I cannot climb; and if I should, I fear I shall fall down the precipice on the further side, and be spoiled and undone: by venturing to climb, I shall catch a deadly fall to me and my posterity

The first Objection that I have is this, Because you *praying Indians* do reject your Sachems, and refuse to pay them Tribute; insomuch that if any of my people turn to pray unto God, I do reckon that I have lost him, he will not longer own me for his Sachem, nor pay me any Tribute. And hence it will come to pass, that if I should pray to God, and all my people with me, I must become

become as a common man among them, and so lose all my Power and Authority over them, This is such a temptation as neither I, nor any of the great Sachems can tell how to get over: were this temptation removed, the way would be more easie and open for me to turn *praying Indian*. I begin to have some good likance of the way, but I am loth to buy it at so dear a rate.

Will Though I am younger then my Brother with whom I am sent, yet I know my self to be in a clearer capacity to answer to this case, then my Brother is, because *Cutshamoquin*, the first great Sachem that prayed to God, and after him *Chikkatabuk*, and after him *Msquammog*, were Sachems in the Town where I live, and they were my Sachems, and I well know how the *praying Indians* did carry the matter towards them.

And first, I say, if any of the *praying Indians* should be disobedient (in lawful things) and refuse to pay Tribute unto their Sachems, it is not their Religion and praying to God that teaches them so to do, but their Corruptions; it is a sickness that needeth Physick to cure it, and not allowance and countenance to defend it: I am sure the Word of God commandeth all to *be subject to the higher powers*, and to pay them Tribute, *Rom.* 13. 1, 2, 3, 4, 5, 6, 7. And Christ Jesus hath commanded to *give unto Cesar the things that belong to Cesar, and to God the things that belong to God*. And thus we have been taught. All the time that *Cutshamoquin* lived, our Town did alwayes honour, obey, and pay Tribute unto him; and so far as I know, so did all the *praying Indians* which belonged to his Jurisdiction After his decease we chose *Josias*, or *Chikkatabuk*, but not until he had promised before the Governour and Magistrates of the *Massachusets* at *Boston*, To pray unto God, and to defend and govern us in praying to God all the dayes of his life. And though he fell back from his promise, yet our Town alwayes owned him. And when he began to recover himself a little before his death, the people were ready to adhere unto him, and acknowledge him. In his life time we accepted his Brother, at his request; and *Msquammog* his leaving us, is his own act and not ours. And therefore, beloved Sachem, let not your heart fear that praying to God will alienate your people from you; nay, be assured it will more firmly oblige their hearts unto you. This I know by experience, for the more beneficent you are unto them, the more obligation you lay upon them. And what greater beneficence can you do unto them, then to further them in Religion, whereby they may be converted, pardoned, sanctified and saved.

Ant All that my Brother hath said I second, and can bear witness unto it; onely I will adde one thing more, of which I know more then he doth, because it was acted in the Town where I live. There was some subtile endeavour to have mingled the *praying* and *non-praying Indians*, and to have reduced the *praying Indians* un-

der the power of *non praying Indians*, contrary to publick and evident Conditions. Against this, did some of the wiser sort (who saw the Trap) firmly stand; giving this Reason: The Fox came to the Lambs door, and would fain come in, but the Lambs refused. Then the Fox desired to let him put in but one Claw; the Lambs refused, saying, If he get in but one Claw, he will not rest till he have wrigled in his whole body. Stop waters while they be small and superable. And this I say unto you, beloved Sachem, you shall finde none truer to you then *praying Indians*: but know withall, that God teaches them by his Word to be wise, and they will not easily be abused.

Keit. If that be true which you say, all is not true that is talked against the *praying Indians*; and indeed I do see that they are the worser sort of men that do speak so ill of them, the wiser sort are not so minded. I have nothing within the compass of my knowledge, to gainsay that which you have spoken; and I know not but that a course may be taken to oblige both sides, as you took a course to oblige your Sachem. I am ready to think that the Governour and Magistrates of the *Massachusets* would as well oblige you to him, as him to you.

Ant. Yea, yea, so it was, and most equal that it should be so.

Keit. I have another Objection stronger then this; and that is, If I pray to God, then all my men that are willing to pray to God will (as you say) stick to me, and be true to me; but all such as love not, and care not to pray to God, especially such as hate praying to God, all these will forsake me, yea will go and adjoyn themselves unto other Sachems that pray not to God: and so it will come to pass, that if I be a praying Sachem, I shall be a poor and weak one, and easily be trod upon by others, who are like to be more potent and numerous; and by this means my Tribute will be small, and my people few, and I shall be a great loser by praying to God. In the way I now am, I am full and potent, but if I change my way and pray to God, I shall be empty and weak.

Ant. I confess that this is a strong temptation, and requireth much Self-denial and Faith to conflict with it. I pray consider what Counsel Jesus Christ giveth in this case, *Matth.* 16.24. *Let a man deny himself, take up his cross, and follow me.* I confess that this is harsh Doctrine to flesh and blood; but I will tell you a Cordial against it, *Matth.* 19.29. *Every one that hath forsaken Houses, or Brethren, or Sisters, or Father, or Mother, or Wife, or Children, or Lands for my Names sake, shall receive an hundred fold, and shall inherit everlasting life.* Trust God in this Promise, and see if he do not perform it. And be assured, it is better to trust God in a way of well doing, then to trust to wicked and vile men in a way of sin. If God will punish you, all your men, especially the worst of them, cannot save you; but if all your men should forsake

ſake you, and yet you chooſe Chriſt, and be true to him, then Chriſt will certainly take care of you. And further, this is but a fear that humane Reaſon maketh; try the Lord, it may be he will make all your men to ſtick the cloſer to you. You think the better ſort will ſtick to you, it is but the loſs of the worſer ſort, at the worſt, and if you truſt in the Lord, he can over-rule the hearts of the worſt of men, and they ſhall not forſake you. Beſides you may put it to the trial, put it to the publick Vote; if you ſhould do ſo, I do think that they will all promiſe to ſtick unto you if you pray to God: and then this Objection is cut off in the beginning of the work. Conſider alſo what Chriſt hath ſaid, *Mat.*11.29,30. he commands ſuch as come to him, to *take up my yoke, and learn of me, for I am meek, and lowly of heart, and ye ſhall finde reſt to your ſouls: For my yoke is eaſie, and my burthen light.* You fear that this will be burthenſome, heavy, and to your loſs; try the Lord if he do not make this Objection eaſie and light unto you: and ſee if it do not prove that you are more afraid then hurt. Chriſt will not ſuffer any body to loſe by him, at laſt. Nay, you ſhall be a certain and a great gainer by it, both in this world, and in the world to come.

Will. As my Brother hath ſaid, I acknowledge this to be (in appearance at leaſt) a ſtrong temptation. This was the temptation of *Joſias*, that drew him to his Apoſtacy, he forſook his praying people, and adhered unto thoſe who did not pray to God: but this was becauſe his own heart did not love praying to God, and did better like of the wicked wayes of the *non praying Indians*. But what got he at laſt by adhering to the worſt ſort of his Subjects? When he was in diſtreſs they all forſook him, which his praying Subjects would not have done, if he would have adhered unto them. Likewiſe this very thing which you propoſe, was a temptation to *Cutſhamoquin*; His praying to God did make ſuch of his people as loved not that way, to waver in their ſubjection to him, and it did begin to make him waver in the matter of praying to God: but God did mercifully preſerve him, and kept him ſtedfaſt to his dying day. But this he did, he went ſometimes among them, he uſed them kindly, he treated them with gentle perſwaſion, without compulſion; by ſuch wayes he ſo carried the matter, that they forſook him not. And I do not doubt but that the matter may be ſo ordered and carried, that you may be ſecured from that danger, which ſeemeth to lie in your Objection. But indeed the true Reaſon why ſundry of *Cutſhamoquin* his men left him, whereby he fell under poverty, was this, He ſold unto the *Engliſh* all our Lands which lay by the Sea-ſide and Salt water, ſave onely one Field; and then it was, that they went to ſuch other places as they liked better. And this one Field alſo, *Joſias* ſold away; and the Inland place, where we now live, Mr. *Eliot* procured

cured for us, after we prayed to God.

But let the worſt of your fears come to paſs, ſuppoſe all your Subjects that hate praying to God ſhould leave you, what ſhall you loſe by it? you are rid of ſuch as by their ſins vitiate others, and multiply tranſgreſſion, and provoke the wrath of God againſt you and yours. But conſider what you ſhall gain by praying to God: Do not trouble your ſelf by poring upon what you ſhall loſe, which at moſt is but a very ſmall matter. Turn your eye to the other ſide, and look what you ſhall gain; you loſe a few wicked men which hate praying to God; but if you pray to God, all the *praying Indians* will rejoice at it, and be your friends, and they are not a few, now, by the grace and bleſſing of Jeſus Chriſt; all the *Maſſachuſets Indians* will be your friends; all the *praying Indians* in the *Nipmuk* Country will be your friends; all the *praying Indians* of *Nop* will be your friends; all the *praying Indians* of *Nantuket* will be your friends; all the *praying Indians* of *Mahſhepog*, and all Eaſtward from them as far as *Cape Cod*; all theſe will be your friends: and what compariſon is betwixt theſe, and thoſe you loſe?

Again, ſuppoſe you loſe a few Subjects that hate praying to God, but yet you ſhall gain a more intimate love of the Governour, and Magiſtrates, and good people of *Plimouth*, who were ever good friends to your Father *Onſamequin*, and to you hitherto; but if you pray to God, you ſhall finde a difference, they will more honour, reſpect and love you, then ever they did; they will embrace you as a Brother in Chriſt Jeſus. Yea further, the Governour and Magiſtrates of the *Maſſachuſets* will own you, and be fatherly and friendly to you. The Commiſſioners of the United Colonies will own you. Yea more, the King of *England*, and the great Peers who are Heads of the Corporation there, who yearly ſend over Means to encourage and promote our praying to God, they will take notice of you: and what are a few of your Subjects that hate praying to God, in compariſon of all theſe? Yea moreover, and above all theſe Conſiderations, that which is ſaid, *Luke* 15. 7. *I tell you, there ſhall be joy in heaven over one poor ſinner that repenteth*; So that God in heaven, Jeſus Chriſt, the holy Ghoſt, and the holy Angels in heaven, will joy at your turning to God. Ceaſe therefore theſe vain fears of loſing a few ſinful people, who poſſibly may forſake you, if you pray unto God.

Keit. I am drowned and overwhelmed with the weight of your Reaſonings: I know not what to anſwer you at the preſent; yet I fear, that when I am out of the ſun-ſhine of your wiſe diſcourſes, I ſhall again be plunged into the pit of doubting, by my manifold fears that do incompaſs me.

Ant. Go on therefore and produce all your doubts, let us ſee what weight is in them. Sands are heavy when many are laid together,

gether, but bring them out one by one, and they will be found light, and of no value. Our desire is to deal fully with you, and hear all that you have to say: Cobwebs may seem thick and strong until they be handled, but when they be touched and opened, they will be found altogether weak.

Keit. I perceive that in your praying to God, and in your Churches, all are brought to an equality; Sachems and people they are all fellow-brethren in your Churches; Poor and Rich are equally priviledged; the Vote of the lowest of the people, hath as much weight as the Vote of the Sachem. Now I doubt that this way will lift up the heart of the poor to too much boldness, and debase the Rulers too low: this bringing all to an equality, will bring all to a confusion.

Ant. This also I confess is a great and weighty Point, and must be looked upon with much prudence and caution. The weight of a Vote lieth not so much in the man, as in the matter wherein he Voteth. A poor wise man may give a better Reason then a rich man, or a Ruler, and then it is the Reason that prevaileth, not the man. We must all be ruled by the Word of God, both Sachems and people. The Word of God in the mouth of a poor man, must be regarded for the Words sake, and not for the mans sake, be he rich or poor. The management of Church Liberties is a narrow edge, and may easily be miscarried, and prove hurtful; which difficulty must be helped by good conduct: the well-ordering of a Church is a point of great wisdome and care; but we must not therefore fly off from a Rule, because it is difficult, but it must be acted with the more fear, care and prayer.

There is such a Rule in the Gospel-way of the Churches, as Equality of Vote among Believers in the matters of Jesus Christ: And herein is a great point of Self denial in Sachems and chief men, to be equal to his Brethren in the things that appertain to Christ, who is no respecter of persons: So it is said, *Col.* 3.11. *Where there is neither Greek nor Jew, Circumcision nor Uncircumcision, Barbarian, Scythian bond nor free, but Christ is all, and in all.* And as Faith makes all Believers equal in Christ, so doth the Order of the Gospel: all that are in Gospel-order, are equally concerned in the affairs of Jesus Christ. And this should not be a trouble, but a comfort and joy to every one; and therefore it is said, *Jam.* 1.9, 10. *Let the brother of low degree rejoyce, in that he is exalted; but the rich in that he is made low:* for by both these Christ is exalted, and in that we must rejoice.

Will. All that my Brother hath said is weighty: I will adde a word further to the edge of your Objection. Church-Order doth not abolish Civil Order, but establish it; Religion teacheth and commandeth reverence and obedience to Civil Rulers: and when a religious Ruler doth deny himself for Christ his sake, to be equal with

with his Brethren in Church-Order, it obligeth all godly hearts the more to honour him in his Civil Order. 1 *Tim.* 6. 2. the Lord saith, *And they that have believing Masters, let them not despise them because they are brethren, but the rather do them service, because they are faithful and beloved, partakers of the benefit. These things teach and exhort.* Do not fear any loss of honour, by submitting to Gospel Community in Church-Order; but know, that it is the righteſt way to true honour. The hearts of all will honour those Rulers that are humble and holy.

And when you ſhall do this for the honour of Chriſt, then Chriſt will take care to honour ſuch Rulers; for God hath promiſed, 1 *Sam.* 2. 30. *Them that honour me, I will honour.* Believe the word of God, for you ſhall finde it true.

Keit. What ſecond thoughts may come into my minde I cannot tell, but at preſent I finde nothing in my minde to oppoſe againſt what you ſay. But yet there is another thing that I am much afraid of, and that is your Church-Admonitions and Excommunications: I hear that your Sachems are under that yoke. I am a ſinful man as well as others, but if I muſt be admoniſhed by the Church, who are my Subjects, I know not how I ſhall like that. I doubt it will be a bitter Pill, too hard for me to get down and ſwallow.

Ant. Still your Objections are great and weighty. Sin is the ſickneſs of the ſoul, even as diſeaſes are the ſickneſs of the body. Admonitions in the Lord, by the holy Scriptures are the Phyſick of the Soul, even as outward Medicines are Phyſick to the body. Now if your body be ſick, you will not refuſe Phyſick becauſe it is bitter or ſharp, and difficult to bear. No, but you will bear it patiently, becauſe you know it is wholeſome, and a means to cure your ſickneſs. The ſame I ſay about the ſickneſs of your ſoul, that Medicine which God hath appointed to purge away your ſin, you muſt patiently ſubmit unto, becauſe it is wholeſome and good for your ſoul. Yea, and you muſt be ſo much the more careful and willing to ſubmit thereunto, by how much the danger of ſoul-ſickneſſes are deeper and greater then bodily ſickneſſes be. A bodily ſickneſs, at the worſt, doth but kill the body, but ſoul-ſickneſſes, if not cured, do damn both body and ſoul in hell, with the Devil and his Angels for ever. It is a deſperate danger to let ſoul ſickneſſes go uncured. It is pleaſant and delightful to the fleſh to ſin without controll, but remember what the end of it will be. Solomon that wiſe King ſaith, *Eccleſ.* 11. 9. *Rejoyce, O young man, in thy youth, and let thy heart cheer thee in thy youth, and walk in the wayes of thy heart, and in the ſight of thy eyes; but know thou that for all theſe things God will bring thee into judgement.* This is a trembling word. *Felix* a great Ruler trembled when he heard the word, *Acts* 24. 25. It is therefore againſt all wiſdome to refuſe it

to be ſubject to ſoul-phyſick. It is a great mercy when God giveth a skilful Phyſician to cure our bodies, but it is a greater mercy to have a skilful Phyſician to heal and cure our ſouls. This therefore is ſo far from being a diſcouragement from praying to God as that it is rather an encouragement. Make haſte to come into that way which provideth well for your ſouls health, becauſe eternal ſalvation dependeth upon it.

Will. I am willing to adde a word or two by way of lenitive. Though the matter be harſh and bitter, yet the manner of applying muſt be with all reverence, gentleneſs, meekneſs, tenderneſs, and love, ſo as to avoid all exaſperation or provocation. So the Lord hath commanded, *Galat.* 6. 1. *If a man be overtaken in a fault ye which are ſpiritual, reſtore ſuch an one in the ſpirit of meekneſs, conſidering thy ſelf leſt thou alſo be tempted.*

And for your further encouragement, we finde in the Scripture that great Kings and rulers have meekly ſubmitted to this ſoul-phyſick. *David* was ſharply reproved by the Prophet, and he meekly ſubmitted to it, 2 *Sam* 12. and ſo it was with *Eli*, 1 *Sam.* 2. 27. Let it not therefore be unacceptable unto you, to imitate ſo great, ſo good Examples. If Sachems might ſin, and no body might admoniſh them, becauſe they be rulers, and the Miniſters and people are the ſubjects, it were the moſt miſerable condition in the world to be a Sachem or a ruler, they run to hell without controll, and no body may ſay unto him, Why do you ſo? It is ſaid, *Iſa.* 30. 33. *Tophet is ordained of old, yea for the King it is prepared.* If God have ordained hell for Sachems, then ſure he hath ordained means to keep them out of it, as well as for other men; for *God deſireth not the death of a ſinner, but rather that he ſhould repent and live.* If therefore you deſire to eſcape hell, and to go to heaven, ſubmit your ſoul to ſuch means as God hath appointed to bring you to repentance and ſalvation. When you put the Objection, you ſaid you are a ſinful man as well as others: therefore your own heart will tell you that you have need of ſuch helps as God hath appointed to bring you to repentance, elſe you cannot be ſaved.

Keit. I feel your words ſink into my heart and ſtick there, you ſpeak arrows; I feel that you wound me, but I do not think that you hurt me; nor do you mean me any hurt but good. I deſire to ponder and conſider of theſe things. I have more matters to object, but I will forbear at this time: and beſides, it is time for you to eat, and to take reſt, and therefore I will proceed no further at this time.

Ant. We thankfully accept your patience thus long, and your good acceptance of what we ſay: God hath been preſent with us, and we perceive that the Spirit of God is at work in your heart, this putteth us in hopes of a good iſſue.

We have one requeſt unto you, beloved Sachem, That while we

abide

abide in your house, we may have liberty to carry our selves like *praying Indians*; namely, that when we eat, we may pray and give thanks to God, before and after meat; also before we lie down at night, and when we rise up in the morning, we may pray and give thanks to God; and that discourses may be grave, and for edification; that there may be no Games or Sports, or such other things, which we have abandoned.

Keit. I do like well what you say, all things shall be as you desire; it will be a good opportunity for us to see what manner of Conversation you *praying Indians* use. I will propose it unto so many of my people as be here present, how they like of this last motion you make, of allowing you free liberty of all such Exercises as you *praying Indians* practise. What say you, my friends, to this last motion of theirs?

All. We like it very well, and shall willingly give attendance unto their prayers. And besides, it is not long to their Sabbath, we desire they would stay the Sabbath, and teach publickly, and let us see their Sabbath Conversation also. It may be we shall see so much beauty and desireableness in their wayes, that it may much heighten and raise our affections to embrace and submit our selves unto this way of praying to God.

Keit. You go too fast, your answer goes beyond my proposal, or their request: we spake onely of private Conversation. I said nothing of the Sabbath, nor of their publick Teaching, this is a greater matter. But go to, seeing you have made the motion, I will not refuse it. What say you my friends? you hear what these people desire, will you tarry the Sabbath among us, and teach publickly amongst my people? for if you accept the motion, we shall take a course to give notice thereof to all parts of the Town.

Ant. We are sent by the Church in the Name of Jesus Christ, to call you up unto the way which leadeth to heaven. One part of this heavenly way, is to *Keep holy the Sabbath day*, by exercising our selves in the Word of God and prayer. I perceive the forwardness of your people hereunto, and your own wary condescendence unto their desires, which amounteth unto more then a calling unto us to attend the motion: it addeth encouragement and hope of good acceptance with man, and a divine blessing from heaven.

Philip

Philip Keitasset. Anthony. William. Sachem.

Keit. I Have so ordered my occasions, that they will give way to my attendance to the matter you come about, therefore this Afternoon I have set apart, that we may have further Conference about them.

The former points we discoursed, I am willing they should still lie soaking in my heart and minde. I am not ready to make Replies, or to draw forth any further speech about them. I choose rather to draw forth some of my other Doubts and Objections; unto which, if your Answers be as considerable and weighty, as they were to my former doubts, I shall then see cause to lay them up also a soaking, and pondering in my heart. Know this, that in the rowlings of my thoughts, the disquiet turnings and tumblings of my minde, do oft-times molest me with variety of passions. I am sometimes in grief and anguish of minde, especially when I over look my life past, and remember the many sins and follies that I have stained my life and honour withall, I think with my self, What a fool have I been, that for the love of a lust, which Dogs and brute Creatures delight in, that I, a Man, a Sachem, should be so besotted, as to stain my honour, wound my Soul, offend God, and expose my self to eternal damnation, and all this for a short delight that is gone with a blast, and leaves nothing behinde but shame and sorrow; and these are durable and indelible, a sad effect of sensual pleasures. Ah what a fool have I been? when I should have imployed my self in higher and greater matters for the honour of God, and the good of my people, I have wasted my precious time and strength to satiate my pleasures, which have left such a sting and torment in my soul, which all my Estate and Honour cannot ease me of, but they are like to torment me for ever. I am never without wicked company to draw me out unto such iniquities, but none of them can ease the torment of my minde and conscience, though some apply themselves so to do, I do finde their remedies are false and uneffectual.

But I have quite lost my self, I did not intend to open and pour out my minde and thoughts about these matters; but full vessels are ready to run over. I will come to that which I did intend.

Ant. Beloved Sachem, as the overflowings of your grief have interrupted your intended discourse, so let me take so much boldness to lengthen this your interruption, with a word of God that may, by his blessing, be (at least) the beginning of a Cordial to your heart, and a Cure to your stain and wound. Sin is a shame to any Nation or person, but repentance is an honour. Your griefs

have the right ſavour of repentance. It is ſaid, 1 *Cor.*3.18. *Let a man become a fool, that he may be wiſe:* you chide your ſelf for your folly; you do well ſo to do, it is an act of wiſdome ſo to do, go on in this frame of heart, and be conſtant, and you ſhall finde reſt. Chriſt calleth troubled ſouls to come unto him, *Mat.* 11.28. and he promiſeth to give them reſt, and he is able to perform his promiſe. In his hand I leave this matter, and your toſſed ſoul with inward griefs, that in him you may finde reſt.

Will. My Brother hath preſented you with a Cordial for your heart-grief, I will preſent you with ſome Balm to heal your ſoul wounds. It is ſaid, *Jer.*8.22. *Is there no Balm in Gilead? is there no Phyſician there? Why then is not the health of the daughter of my people recovered?* Behold, in Gods Word we finde a Balm for wounded ſouls, and that is the death and blood of Jeſus Chriſt, believed by faith: for Chriſt hath died for our ſins, and roſe again from the dead for our juſtification; he offereth a pardon for all your ſins, and he will heal your ſoul, and quiet your heart from all thoſe turmoiling troubles and griefs. Believe therefore in Jeſus Chriſt, and he will pardon and ſave you.

Keit. I thank you for theſe comfortable words, I feel them in my heart, and I deſire to lay them up among other things which I ponder in my heart.

And now I will proceed to open ſuch other doubts which lie in my minde, as impediments which hinder me, and delay me from accepting of this way of praying to God. I perceive in all your diſcourſes, that you have a Book which you call *The Word of God*, and you reade it to me. I perceive alſo that in your worſhipping of God morning and night, you reade in that Book: I pray tell me what Book that is, what is written in it? and how do you know that it is the Word of God? Many ſay that ſome wiſe Engliſh-men have deviſed and framed it, and tell us that it is Gods Word, when as it is no other then the words of wiſe men.

Hoh! we ſhall be interrupted in our diſcourſe, for here cometh in a Sachem that hateth praying to God, and hath been a means of delaying my entrance into this way: but if he come up unto us, we will go on and let him be partaker of our diſcourſe, if he like of it, and be willing ſo to do.

Ehoh, my friend, I pray come and ſit down here, and hearken to our diſcourſe. Here be ſome of the *Maſſachuſet praying Indians*, who are ſoliciting me to pray unto God; and we are now diſcourſing about a Book which they have, which they ſay is the Word of God: and I am now enquiring of them what is contained in that Book, and how it may be made appear that it is the Word of God? If you think good to joyn with us in this diſcourſe, it will be acceptable unto us to have your company, and to hear what you have to ſay about it.

Sachem.

Sachem. I am willing to be present and hear your discourse, but as for this new way of praying to God, I like it not. We and our Forefathers have through all generations lived in our Religion, which I desire not to change; Are we wiser then our Forefathers? And I like not to suffer our people to reade that Book which they call the Word of God. If it be Gods Word, it is too deep for ignorant people to meddle withall; and it will fill them with new light and notions, which withdraws them from our obedience, and leadeth them to make trouble and disturbance unto us, in those old wayes in which we and our Forefathers have walked: and my Counsel is to suppress the reading of that Book.

Ant. With due respect unto you, Sachem, I shall thus answer unto what you say. If a great Sachem in a far Country should send unto you a writing, wherein he giveth you wise Counsel, would you not reade it? would you not hear what he saith? and would you not suffer your people to learn wisdome, but continue in their ignorance and blindness? Sure you would shew so much respect to a man, a Sachem, that should do so kindly to you. Now so it is, that the great God who made these high heavens, and the great Lights that be therein; who made this Earth, and all this great World, and all things in it; who is King of kings, and Lord of lords: I say this Great God, pitying to see the ignorance that all men are darkned withall, he hath sent us his VVord, which will make wise the ignorant, and will you not suffer your people to learn that wisdome? do you love darkness better then light?

Besides, all Mankinde live in the wayes of sin, which lead them to hell torments, where they shall be punished with eternal fire: but God pitying this miserable condition of man, hath sent us this VVord of his, which sheweth us the way to escape hell torments, and leadeth us into the way that leadeth us to eternal life, happiness and glory. And will not you suffer your people to learn this good way, when God offereth it unto us? Consider how your people will curse you, when they feel these torments, because you would not suffer them to learn the true way to heaven and happiness. And what though we are not wiser then our Forefathers, yet God can teach us such wisdome as our Forefathers did not know. I think, that we are bound to think that our fathers were so wise, that if Gods VVord had been brought and offered to them, they would have received it, and would have learned by it to be wiser then they were, and why therefore should not we be so wise, as to do that which our wise fathers would have done, if this light had shined unto them, as it now doth unto us. Let not the deepness of that wisdome in Gods VVord, hinder us that are ignorant from searching into it, for by reading of Gods word the ignorant may be made wise, *Psal.* 19. 7. *it maketh wise the simple*: and *Prov.* 1. 4. *The Word gives wisdome to the simple, and to the young man knowledge*

ledge and discretion. David learned to be wise by reading the word of God, *Wiser then his Enemies, wiser then his Teachers, wiser then the Ancients,* Psal.119.98,99,100. and so may we. It is a vain word to say, They are ignorant, and therefore they may not reade the Word; the contrary to this is true, Because they are ignorant, therefore let them search and reade the word of God, because that will make them wise. But you give the reason that lieth in the bottom of your heart, when you say, By reading of the word they will learn new light, which will molest and trouble them that love and walk in their old lusts, and deeds of darkness, and therefore you will keep them from the light. But I pray consider at what a dear rate you purchase your quiet in your old ways of sin and darkness, which lead you to hell, when you will compel all your people to live in sin and darkness, for fear left when they finde the light of Gods Word, they should molest and trouble you in your lusts and sins.

Will. I will adde a few words to what my Brother hath spoken. I have heard that in the other part of the World there be a certain people who are called *Papists*, whose Ministers and Teachers live in all manner of wickedness and lewdness, and permit and teach the people so to do: and these wicked Ministers will not suffer the people to reade the Word of God, and pretend the same reason as you do, Because they be ignorant. But the true reason is the same which you plainly speak out, left by the knowledge of the VVord, they should have light to see into their vileness, and molest them in their lusts and sins. And they are so cruel, that if they finde any one that readeth the word of God, they will kill him. They choose rather to lead all their people with them to hell, then to suffer them to see the light whereby they may be saved, left when they see the light, they should discover their filthiness, and trouble them in their way to hell. But God doth account these men Murtherers, and hath threatned to bring upon them fearful destruction, to revenge the blood of Gods people whom they have murthered. Therefore I pray you to consider, that the like vengeance from God will fall upon you, if you will not suffer your people to search into, and learn the word of God.

Keit. What you have said hath fully setled and satisfied my heart in this point. I will never hinder my people from the knowledge of the word of God, and I wonder at those vile Ministers that do so wickedly abuse the people; and I wonder at the Sachems, that they will suffer such vile Ministers to abuse their people in that manner, why do they not suppress them? and why do they not Command their people to Print the Bible, and let it be free for any man that will buy them, and reade them? I wonder at these things; Can you satisfie me in the reason hereof?

Will. I can say but little to it; onely thus much I have heard.

Some

some Sachems are as bad as the Miniſters, and of the ſame minde with their Miniſters, they are like minded as this Sachem is; other Sachems that are wiſer and better minded, yet they cannot help it, becauſe their Miniſters are ſo rich, and by that means have ſo many people depending on them, that their Sachems dare not meddle with them; and their Miniſters take a cunning courſe to keep themſelves and ſucceſſors rich, for they will not ſuffer one another to marry, whereby they ſhould have lawful Children to inherit their riches, but when they die, the next Miniſter hath all, or moſt of the riches that he had. And to the end they may keep one another from marrying, they ſuffer one another to keep VVhores, ſo that they have Baſtards good ſtore, but no lawful Children. And by this means they maintain themſelves in very great wealth, ſo that the Sachems dare not meddle with them.

Keit. Doth no body ſee theſe baſe doings of theſe Miniſters?

Will. Oh yes, many; but if any body ſpeak a word againſt them, they will kill him preſently, ſo that partly by their wealth, and partly by their cruelty, keep every body in fear of them.

Keit. Oh ſtrange! how many of theſe wicked Miniſters be there, that they are ſo potent?

Will. Oh, a great many. The Miniſters of I know not how many Countries combine together, and be of one minde to uphold one another; and they chooſe one Chief, and call him a *Pope*, and ſay that he has power to pardon mens ſins, and will ſel Pardons for Money, and by that means they get a great deal of wealth, for people are ſuch fools as to think that he can pardon them, when as the Popes be as vile ſinners as any body, and keep VVhores, and get Baſtards. Other of theſe Miniſters they call *Cardinals*; others *Lord Archbiſhop*; others, *Lord Biſhop*; other, *Lord Abbot*; other, *Lord Prior*, and I cannot tell how many more: and many of theſe as rich as Sachems, and leave their wealth to their ſucceſſors, becauſe they have no lawful Children, onely keep VVhores, and get Baſtards. And they will allow their Sachems, or any body elſe, to keep VVhores, and get Baſtards, and the Pope will pardon them for money. And this that I tell you, is but a little of the filthineſs that is among theſe wicked Miniſters. Now if people ſhould but look into the word of God, they would preſently finde that no body can pardon ſins but God; and they would preſently finde, that God has appointed no ſuch Miniſters as theſe, they are all of them the Devils Miniſters, and not God's: and if Sachems and people knew this, they would buy no more Pardons of them, and the Sachems would ſuppreſs them, and take away their great riches, or imploy them to better uſes. And for this reaſon they will not ſuffer any but themſelves to reade the Scripture, they will kill them if they do; and they have *Lords Inquiſitors*, as they call them, to watch and ſearch if any body have a

Bible,

Bible, or any other good Book, that opens and discovers their Villany, he shall be killed: And these Lords Inquisitors are as rich as Sachems. And thus they keep all men in subjection to them, and in fear of them, and Sachems are afraid of them, and they do what they list.

Keit. Here be Ministers with all my heart! are these the men that manage their Religion? These are worse then our Pauwaus. If any Pauwau in my dominions should be half thus vile, I would scoure him. I see that in some places of the world there be worse men then we *Indians* be. I do not think there is such vileness to be found among any of the *Indians* in all this Country, what may be further off I know not. And if all this vilenes be maintained by ignorance of the word of God, it seemeth to me, that it is a principal thing in Religion to know and be acquainted with the word of God; and therefore I desire that now we may go on with our intended discourse. And whereas I proposed two questions, me thinks that much may be gathered out of this discourse we have had, tending to shew what matter is contained in the word of God. But it is like you will speak more fully to it. I shall therefore bend my minde to give attendance unto what you shall further say.

Ant. This Question is one great Principle in Religion; and I cannot take a surer and better course to answer it, then by declaring the Answer that is given in our Catechism unto the Question, and by opening some of the Texts of Scripture, which are there brought for the proof and manifestation thereof.

The Question is, *What is the Word of God?* The Answer is, It is the Will of God written in the Bible, whereby he rightly guideth man, in every thing in this world, and whereby he bringeth us to eternal salvation. These are but few words, but full of weight, and proved by divers Scriptures.

Keit. What do you mean by Scriptures?

Ant. The word and will of God written in a Book, whereby we may not onely hear it with our ears, when it is spoken by others, but we may see it with our eyes, and reade the writing our selves. And this is a great benefit to us, to have Gods word and will written; for a word spoken is soon gone, and nothing retaineth it but our Memory, and that impression which it made upon our minde and heart; but when this word is written in a Book, there it will abide, though we have forgotten it, and we may reade it over a thousand times, and help our weak memories, so that it shall never be forgotten; yea, and such as cannot have an opportunity of hearing the word, yet they may alwayes have an opportunity of reading the word, because it is written in the Bible, which they have by them in their houses, and may reade in it night and day. We do therefore call the word of God *Scripture*, because it is written in a book.

Keit.

Keit. I am ſatisfied in what you ſay: I pray go on to open thoſe Texts of Scripture which the Catechiſm giveth for proofs.

Ant. The firſt Text I mention is *Hoſ.*8.12. *I have written to him the great things of my Law, but they were counted as a ſtrange thing.* Here God gives to man a Law, and he writeth this Law; and every thing in this Law is *a great matter*: though ſome things are greater then other, yet every thing that God hath written is a great matter. But God doth blame men for counting them as *ſtrange things*; we ſhould be well acquainted with them.

*Dan.*10.21. when an Angel ſpake to *Daniel*, he told him, that *he would declare to him that which is noted in the Scriptures of truth.* And we that teach others muſt carefully ſo do, we muſt teach nothing but that which is noted in, and grounded upon the Scriptures of truth. And we need to teach nothing elſe, for all things needful for ſalvation are contained in the Scriptures, as appears 2 *Tim.*3.16,17. *All Scripture is given by interpretation from God, and is profitable for doctrine, for reproof, for correction, for inſtruction in righteouſneſs; That the man of God may be perfect, throughly furniſhed to all good works.* The man of God here, meaneth, or may be applied to any honeſt man that is willing to walk by the Rule of the word, be he a Sachem, or a Teacher, or a Father, *&c.* Every man may finde in the Scriptures a perfect rule to guide him in every thought, word or deed. So that the word of God is a perfect Law to guide every man, in every thing, all the dayes of his life. And the word of God is not onely a rule to guide us in this life, but it alſo brings us to heaven; *Acts* 20.32. *I commend you to God, and to the word of his grace, which is able to build you up, and give you an inheritance among them that are ſanctified:* and *James* 1.21. *Receive with meekneſs the ingrafted word, which is able to ſave your ſouls.* Many ſuch teſtimonies I might adde, to ſhew the fulneſs of perfection of the word of God: but I forbear at preſent.

Will. I will adde a few words touching the perfection of the Scriptures. *Deut.*12.32. *Whatſoever I command you, obſerve to do it; thou ſhalt not adde thereto, nor diminiſh from it.* Here be two wayes of wronging the Scriptures; 1. By adding to it; 2. By taking from it. Now theſe Popiſh Teachers and Miniſters of whom I did diſcourſe before, they do moſt wickedly wrong the Scriptures, eſpecially by adding to them. They ſay that their Offices are commanded in the Scripture, and that the Pope is Chriſt his Vicar, and that he hath power to pardon ſin, and abundance more ſuch rotten ſtuff they adde unto the Scripture.

Now this is another reaſon why they will not ſuffer people to reade the Scriptures, becauſe then every body would finde out their falſe dealing; and therefore if any body finde them out, they will preſently kill them. The great wrong they do unto the Scriptures of truth, is one of their great ſins; they adde their own

wicked

wicked inventions, unto the pure and perfect word of God.

Ken. Your discourse doth breed in my heart an admiration of that excellent Book; and I finde in my heart a longing desire to be acquainted with that Book, and with those excellent matters that are contained in it. But although my heart doth begin to reverence that Book for the sake of the matter contained in it, yet I desire that you would proceed to give me your grounds why you believe that it is Gods word, because I shall then reverence the Word, not onely for the matters sake, but also for the Authors sake. Good words spoken by a good man, do obtain respect, much more may the words that God speaketh, command all reverence.

This Point also being a great Principle in Religion, I will take the same course in it, as I did in the former. I will shew you what Answer we are taught in our Catechisme, and I will touch some of the proofs.

1. The first Reason to prove the Scriptures to be the Word of God, is, Because they teach us the first Creation of the World, and all things in it, which no man nor Angel doth know or can teach, onely God; and this is proved in the first Chapter of *Genesis*, where we reade the wonderful work of God in the Creation of the World, where man was last made.

2. The second Reason is from the holiness and perfection of the word of God. No man or Angel could give so holy, pure and perfect a Law, as Gods Law is, *Psal.* 19.8,9,10,11. also *Psal.*12.6. *The words of the Lord are pure words; as silver tried in a furnace of earth, purified seven times.*

3. The third Reason is, Because the word of the Lord is confirmed by such Miracles, as onely God himself is able to perform. *Moses* the first writer of Scripture, did many great Miracles, in *Egypt*, in the Red Sea, and in the VVilderness; so did many other Prophets: but especially Jesus Christ did many wonderful Miracles, and so did the Apostles, by which our Faith is confirmed, that their writings are the word of God.

4. Because the Scriptures doth reveal unto us Jesus Christ, and salvation by Christ, according to the Gospel of Jesus Christ. This no man or Angel could ever have found out, onely God, 2 *Cor.*5. 19. *God was in Christ reconciling the world unto himself, and hath committed to us the word of Reconciliation* John 5. 39. *Search the Scriptures, for in them ye think to finde eternal life: and they are they that testifie of me.* Therefore they are the word of God.

5. Because the word of God doth convert the soul from sin and Satan, unto God. It sanctifieth the soul, and doth lead mens souls in the wayes of life, unto salvation; it is the sword of the Spirit to conquer the Devil, *Jam.*1.18. *Of his own will begat he us with the word of truth.* Joh.17.17. *Sanctifie them through thy truth:*

truth: thy word is truth. Ephes.6.17. *Take the sword of the Spirit, which is the word of God.* Such grounds as these we are taught in our Catechism.

Keit. Who can oppose or gainsay the mountainous weight of these Arguments? I am more then satisfied, I am ashamed of my ignorance, and I abhor my self that ever I doubted of this point; and I desire wholly to give up my self to the knowledge of, and obedience to the word of God, and to abandon and forsake these sins which the word of God reproveth and condemneth.

Will. I will adde one Consideration further, to manifest that the Scriptures are the word of God; and that is, By the great Antiquity of these writings, which have been extant so many thousand years, and have passed through so many enemies hands, who have used all art and force to abolish them, or corrupt them, and yet they could never do it. *Moses* wrote the first Five Books of Scripture above a thousand and four hundred years before Christ came, and it is above a thousand and six hundred years since Christ came, and since the Gospel, the last part of the Scripture, was written. Put these two Numbers together, and they make three thousand years. So long the Church have had the Scriptures: and all this while the Devil and wicked men have endeavoured either to abolish them, or corrupt them, but they could never do it; we have every word of God perfect and pure unto this day, which cannot be said of any other writing in all the world. And this wonderful divine protection of this Book, doth greatly manifest, that doubtless it is Gods own word, over which he hath bestowed such eminent care.

Keit. But how do you know all this? How do you know what was done so many thousand years ago?

Will. The Scriptures themselves have kept a perfect Record of Times from the beginning of the World unto the coming of Christ, and out of that Chronologie we may perfectly know how long *Moses* was before Christ; and there be other sure wayes to know how many years it is since Christ came. And thus may we know certainly how long the Scriptures have been written.

Keit. If this be so, the Reason is strong, the Antiquity of the Book requireth reverence; and Gods constant care of it, sheweth he hath a divine influence in it.

But we are now called off from any further proceeding in our discourse at this time. Before we part, I have one motion and request to propose unto you; To morrow is your Sabbath, and I have a desire that you two would teach us that day, and let us see the manner how you worship God; it may please God to make more of his light to shine among us. You remember what passed about this motion; I do now with more desire confirm that motion.

Ant. We alſo are ſtill of the ſame minde and purpoſe, and are the more confirmed in our hearts, becauſe we ſee that God is on the coming hand, to incline your heart unto the Lord.

After the Sabbath.

Philip Keitaſſoot. Anthony. William.

Keit. I Have now lived one Sabbath: many a Sabbath have I been dead, and followed works of darkneſs and ſin, when I ſhould have been following the Lord in ſuch wayes of Worſhip, as yeſterday was ſpent in. I am wounded at my heart to remember what I have done upon the Sabbath-day, I have ſerved the Devil, and luſt and ſins of all ſorts, even upon the Sabbath-dayes. The ſins that I have committed do render me vile in the ſight of God, and the time wherein I have committed many of them, doth render me more vile in the eyes of the Lord my Judge. You ſaid yeſterday, that Chriſt Jeſus is the Lord of the Sabbath, and requires all men to ſpend that day in his ſervice; and when Chriſt Jeſus ſhall judge the world, he will examine all men how they ſpent every Sabbath. Oh wretched man that I am, what anſwer ſhall I make, though I am a Sachem here on earth, I ſhall be but a ſubject in the day of Judgement. I now ſit upon the Bench to judge others, then I muſt ſtand at the Barre to be judged my ſelf. Oh what mountains of ſin have I heaped up in my wicked life! I had forgot my ſins, and I thought God had forgot them too; and I had thought my Conſcience had forgot them alſo, but now I ſee it is not ſo. God hath numbred all my wayes, my thoughts, my words and works, and I feel now that my Conſcience remembreth them alſo, though it hath been aſleep in the times of my ignorance and profaneneſs. Oh I am a wretch: I ſhould have been an example to my people, an example of virtue, of wiſdome and of praying to God, but I have done quite contrary to my duty: I have been an example of luſt, of profaneneſs, yea of all ſin; and in particular of this great ſin of profaning the Sabbath: my heart is wounded with the ſenſe of this ſin eſpecially, and that forceth my troubled Conſcience to gall and afflict my ſoul with the remembrance of all my ſins. But why ſay I all? I now finde my ſins are numberleſs: my own perſonal ſins are many, great and vile, my heart doth loath my ſelf to remember them, they make me an abhorring to God. But moreover and beſides my own perſonal ſins, other mens ſins I am guilty of; Oh how many have ſinned upon my account, many wayes? I am a Sachem over my people, to rule them in virtue, and to do them good: but I have done contrary

trary to my charge, I have led them out into all ſin, and thereby I have done them the greateſt hurt and miſchief. I have been a means of their damnation, Oh how many are gone, and going to hell upon my account? how ſhall I eſcape damnation, who have led ſo many into that eternal pit? Oh I am pained at my heart, what ſhall I do? Oh what ſhall I do?

Ant No creature can help you; none but God in Jeſus Chriſt, he can help you. Conſider that Text, *Micah* 6.6,7,8. *Wherewith ſhall I come before the Lord, and bow my ſelf before the high God? ſhall I come before him with burnt offerings, with calves of a year old? Will the Lord be pleaſed with thouſands of rams, or with ten thouſands of rivers of oyl? ſhall I give my firſt born for my tranſgreſſion, the fruit of my body for the ſin of my ſoul? He hath ſhewed thee, O man, what is good; and what doth the Lord require of thee, but to do juſtly, and to love mercy, and to walk humbly with thy God?* Nothing that you can do, or bring to God, can pacifie that divine wrath that is kindled againſt you; but *ver* 8. he ſheweth you the way. Alſo conſider that Text, *John* 14.6. *I am the Way, and the Truth, and the Life: No man cometh unto the Father, but by me.* You have been a great ſinner, now you lament it, you would obtain a pardon, and be reconciled to God: This word of God ſheweth you the way, and that is to humble your ſelf before Chriſt Jeſus, believe in him, and give up your ſelf to be his ſervant, your ſelf to worſhip the Lord, and to bring on all your people to do the ſame. I remember two places in *Daniel* where Sachems were in trouble of minde, as you now are, and *Daniel* gave them counſel from the Lord: the firſt place is *Dan.*4.27. *Wherefore, O Sachem, let my counſel be acceptable to thee, and break off thy ſins by righteouſneſs, and thy iniquities by ſhewing mercy to the poor, if it may be a lengthning of thy tranquility.* And my heart is perſwaded (with ſubmiſſion to the Lord) that if you now turn unto God, and promote praying to God among all your people, you ſhall ſee better dayes then ever you have yet ſeen. There is another ſad ſtory in the fifth Chapter of *Daniel*, where the wicked Sachem did act profanely againſt the God of heaven, and then appeared fingers which wrote *Mene, Mene, Tekel Upharſin*: but let the interpretation of that be unto your enemies, and not to you, beloved Sachem. I ſay unto you in that word of the Lord, *Acts* 16.31. *Believe in the Lord Jeſus, and thou ſhalt be ſaved, and thy houſe.*

Wil. Hope of relief, is a means to eaſe grief, and to raiſe the diſtreſſed heart to apply it ſelf unto means of Remedy. In the ſecond of *Chron.*33. we reade of a Sachem that was a greater ſinner then you have been, yet upon his repentpnce and change of life, he obtained mercy. His Name was *Manaſſeh*, his ſins were ſuch, as that it is an abhorring to reade them: then God brought him into affliction, and it is ſaid, *ver.*12,13. *And when he was in*

affliction, he beſought the Lord his God, and humbled himſelf greatly before the God of his fathers, and prayed unto him, and he was intreated of him, and heard his ſupplication, and brought him again unto Jeruſalem into his kingdome. Then Manaſſeh know that the Lord he was God. So I ſay unto you, Beloved ſachem, humble your ſelf before the Lord, ſet up praying to God among all your people, walk in wayes of wiſdome and religion, and you ſhall finde that God will be merciful to you, and your latter dayes ſhall be bleſſed, and be a bleſſing.

Keit. Words that come ſwimming in love, with full ſails of wiſdome, have great power to calm heart ſtorms of grief and trouble. I now finde it true: my ſoul is wounded for my ſin in profaning the Sabbath-day, now I deſire to look deeper into the matter. I deſire you would open unto me the Sabbath, that I may know my former ſins, and future duty.

Ant. The doctrine of the Sabbath is a great Point in Religion. It is one of the Ten Moral, Univerſal Commandments of God, which are required of all Mankinde; and the fourth Command, a chief Hinge of all the reſt. By a religious keeping of the Sabbath, we act our obedience to all the Commands. By profaning the Sabbath, we turn all Religion and good Order out of doors, and ſet open a door unto all ſin and wickedneſs, ſo weighty a matter is the good keeping of the Sabbath-day. For the opening of the Sabbath, I know not a better way, then to open (briefly) the fourth Command; which I ſhall do, by laying it out into ſix parts.

1. Here is the Preface, in this word, *Remember the Sabbath-day*, to ſhew the great weight and worth of the Sabbath, & our proneneſs to ſlight it; and to ſtablith a perpetual and careful preparation to the Sabbath, *Neh.*13.19. *And it came to paſs, that when the gates of Jeruſalem began to be dark before the Sabbath, I commanded that the gates ſhould be ſhut, and charged that they ſhould not be opened till after the Sabbath: and ſome of my ſervants ſet I at the gates, that there ſhould no burden be brought in on the Sabbath day.*

2. Here is the Affirmative part of the Command, wherein we are commanded to keep the whole Sabbath holy, both in thought, word and deed, *Iſa.*58.13. *If thou turn away thy foot from the Sabbath, from doing thy pleaſure on my holy day, and call the Sabbath a delight, the holy of the Lord, honourable, and ſhalt honour him, not doing thine own wayes, nor finding thine own pleaſure, nor ſpeaking thine own words.*

3. Here is an exact diſtribution of all time betwixt God and man, wherein God hath appointed ſix parts or dayes to man, and the ſeventh part is dedicated to God: and hence it followeth that the Sabbath was capable of being changed, from the laſt of ſeven, to the firſt of ſeven; and ſo the Lord hath changed it, 1 *Cor.*16.2. *Acts*

Acts 20.7. *Rev.*1.10. And when this Change was first made, the Church kept two Sabbaths together, as the Passover and the Lords Supper were together.

4. Here is the Negative part of this Command, wherein we are forbidden all our own works, in ~~that~~ word or deed, *Thou shalt do* *thought* *no manner of work.*

5. Here be the persons that be bound to keep the Sabbath, *All*, high and low, rich and poor, male and female, in all societies and relations, and strangers, *Thou, thy son, thy daughter, thy man-servant, thy maid-servant, thy cattel, and thy stranger.*

6. Here be three Reasons to urge us to a reverent and careful keeping of the Sabbath:

1. Taken from Gods most holy and wise Example, who six dayes Created, but on the seventh day rested in his heavenly joyes.

2. The second Reason is, Because God hath put a blessing on the head of the Sabbath, and on all that keep it holy: *He blessed the seventh day.*

3. The third Reason is, Because the Lord made it holy, he dedicated it to holy use, and therefore may not be violated without sacriledge. *Mal.*3,8. *Will ye rob God?* Thus have I opened this Command.

Will. I will onely adde two Texts of Scripture; *Jer* 17. 19, to the end: *Thus saith the Lord unto me, Go and stand in the gate of the children of the people, whereby the Kings of Judah come in, and by the which they go out, and in all the gates of Jerusalem, and say unto them, Hear ye the word of the Lord, ye kings of Juaah, and all Judah, and all the inhabitants of Jerusalem that enter in by these gates: Thus saith the Lord, Take heed to your selves, and bear no burden on the Sabbath day,* &c. The other Text is *Exod.*31,13,14,15,16 17. *Speak thou also unto the children of Israel, saying, Verily my Sabbaths ye shall keep: for it is a sign between me and you throughout your generations, that ye may know that I am the Lord that doth sanctifie you,* &c.

Kent. I am now in a great strait, my heart is bent within me to keep the Sabbaths; but alas, neither I nor any of my people know how to do it, unless we have some body to teach us.

Ant. It is true that you say, and I return you this answer, When we return, and make report of the grace of God poured out upon you, and of your acceptance of the word of God, and resolution to keep the Sabbath, and your desire of a Teacher; We know that the Church will presently take care to send a Teacher unto you. Or further we will propose, If you and your people shall choose any one whom your souls desire, and send your request unto the Church, that he might be sent unto you, We doubt not but the Church will readily grant your desire.

A penitent

A penitent Soul in great diſtreſs cometh unto John Speen, *one of the Teachers of the Church at* Natick; *where we ſhall finde the Penitent pouring out his griefs, and* John *miniſtring Counſel and Comfort.*

Penit. OH my friend, I am glad I have met you in ſo opportune a time and place. My heart is broken with griefs, I am ready to ſink into the ground becauſe of my diſtreſſed mind. I deſire to pour out my melted heart into your loving boſom; it may be you may give me Counſel what I ſhall do in my diſtreſs, and adviſe me if there be any way or means to comfort this diſtreſſed ſoul of mine.

Iohn. Alas, your ſorrowful countenance doth indeed diſcover, that your minde is oppreſſed with grief, and in ſuch caſes men are miſerable comforters; God onely knoweth how to ſpeak a word of Comfort to the heart, he made the heart of man, he knoweth all the ſorrows and griefs thereof; and uſually God doth afflict the heart with grief, out of great love, that he might call the diſtreſſed ſoul to come to him, and to make its griefs known to him, and he is very gracious and pitiful to ſuch afflicted ſouls: for Chriſt hath ſaid, *Mat.* 11.28. *Come unto me ye that labour and are heavy laden, and I will give you reſt.* My firſt Counſel therefore is, that you would pray unto God, and believe in Jeſus Chriſt, and he will ſurely give you reſt. But as for man, eſpecially ſuch a poor creature as I am, I cannot help you, nor is there any help for you in the hand of man.

Penit. But the words of a true-hearted loving friend may miniſter ſome comfort, and I do already feel that your words have relief in them, in that you tell me Jeſus Chriſt is ſo tender-hearted towards thoſe that are of an afflicted ſpirit.

Iohn. True it is, that God hath ſaid, *The Prieſts lips ſhall preſerve knowledge, and thou ſhalt enquire the Law at his mouth*; I am very weak, but I am willing to help your afflicted ſoul to go to Jeſus Chriſt, who will not fail to comfort you. Seeing therefore it is your deſire, let me hear your griefs and troubles, it may pleaſe God to put a word into my mouth, whereby the good Spirit of God may ſpeak comfort to your ſorrowful heart.

Penit. My outward condition is full of affliction, and thoſe frowns in the brow of Providence do make me fear, that the wrath of God is ſet againſt me, and will wear away my life with grief, and then caſt me away into hell among the damned, where I ſhall periſh for ever.

Iohn. This is a wholeſome fear, and you ſhall finde it will end well.

well. My Counsel is, mingle hope with your fear, *viz.* that God doth outwardly afflict you, that he might drive your distressed soul into the bosome of Jesus Christ, who will graciously pardon all your sins, and save your soul from those eternal flames, which you so much dread. It is Gods usual way of grace, to put his Lambs into distress, that he might cause them to fly for refuge into his bosome; and I hope that it is his meaning so to deal with you, because I see that his afflicting hand doth so kindly melt your heart, and causeth you to seek refuge to save you from those everlasting burnings. These distresses will make the salvation of Christ precious unto you. Consider that Text, *Eccles.* 7 3,4. *Sorrow is better than laughter; for by the sorrow of the countenance the heart is made better. The heart of the wise is in the house of mourning.* But what are those outward distresses which do so amict you?

Penit. I know not where to begin or end. The world hath alwayes promised me fair, but it hath ever failed me; my mornings have had some brightness, but my rising day is alwayes clouded, and full of darkness, and I know not but my Sun will set in thick blackness and despair. You know my Father was a Sachem of the blood, & I was brought up under such high Capacities & Expectations; I have been Chosen and Advanced, as you know, to the degree of a Sachem, but so filled with Crosses and Distresses, that I never enjoy my self, nor one quiet day, my griefs are multiplied like the waves of the Sea, they break in upon me, and are ready to overwhelm me.

Sam. You say the world hath ever failed you, and so it alwayes dealeth with Gods children: but I will shew you who will never fail you; *Psal.* 73.26. *My flesh and my heart faileth, but God is the strength of my heart, and my portion for ever.* Let your soul ponder and feed upon this Promise. See also *Heb.* 13.5. *He hath said, I will never leave thee nor forsake thee.* Mark that word, Never leave thee nor forsake thee; the word will hold both in this life, and to eternity.

You further say, that your bright mornings prove black and cloudy dayes. It hath been so with other of Gods Children. Reade the 88 *Psalm*, and you shall finde the Prophet just in your case in many verses of that Psalm: I will mention some of the words, *ver.* 6,7,8,9. *Thou hast laid me in the lowest pit, in darkness, in the deeps. Thy wrath lyeth hard upon me, and thou hast afflicted me with all thy waves. Thou hast put away mine acquaintance far from me; thou hast made me an abomination unto them. I am shut up, and I cannot come forth; mine eye mourneth by reason of affliction. Lord, I have called daily upon thee; I have stretched out mine hand unto thee,* &c. And *ver.* 15. *I am afflicted and ready to die from my youth up; while I suffer thy terrours, I am distracted,* &c. Behold a dear childe of God in as bitter distresses as you are, yet the first sentence

of

of this Pſalm is a word of Faith, he ſaith, *O Lord God of my ſalvation.* It is ſome comfort to a diſtreſſed ſoul, to have good company with them; you have the beſt company in the world, for you have the company of Jeſus Chriſt. See *Iſa.*53.3. *He is deſpiſed and rejected of men, a man of ſorrows, and acquainted with griefs; and we hid as it were our faces from him: he was deſpiſed, and we eſteemed him not.* When you are alone by your ſelf, reade all this Chapter, you ſhall finde that Chriſt was in greater diſtreſſes then you are, which he ſuffered patiently, to procure for us pardon and ſalvation, and by his ſuffering he had experience of ſufferings, that he might pity us in our griefs; and therefore it is ſaid, *Heb.*4.15. *For we have not an high Prieſt which cannot be touched with the feelings of our infirmities, but was in all points tempted, like as we are, without ſin.* Our afflictions, alas, expoſe us oftentimes to ſin, but in that caſe alſo Chriſt is very pitiful and gracious, he remembreth that we are but duſt, *Pſal.*103.14.

You adde, You fear that your Sun will ſet in darkneſs and deſpair. I anſwer to you, Conſider that future things belong to God. Do not afflict your ſelf with future things; *Sufficient for the day is the evil thereof,* Mat.6.34. *Let the morrow care for it ſelf.* But ſuppoſe you ſhould have no comfort till you die, it is the caſe of many of Gods children to die in a dark cloud; and Chriſt himſelf ſanctified that caſe, *Mat.*27.46,50. *He cried with a loud voice. Eli, Eli, lamaſabachthani.* Ver 50. *Jeſus when he had cried again with a loud voice, yielded up the ghoſt.* What if ſome of Gods children ſhould in this point be conformed to Jeſus Chriſt? do not adde to your ſorrows, fears of a ſad condition which Chriſt hath ſanctified.

Touching your Parentage, and preſent ſtate, I know how it is very well. In this caſe I adviſe you to conſider, that if your worldly Cup had been filled with ſuch ſweetneſs as fleſh and blood deſire, it might have been much worſe for your ſoul. A ſoul drowned in earthly pleaſure is rarely ſaved: but a ſoul drowned in worldly ſorrows and griefs (if inſtructed in the knowledge of Jeſus Chriſt) ſhall never be loſt, becauſe the ſorrows and croſſes of the world will keep him from ſurfetting upon the Creature, and drive him to ſatiate himſelf in Chriſt by the promiſes of the Goſpel. Thus have I anſwered to the chief points in your Complaint.

Penit. Oh the power of the word of God, aptly applied unto the caſe of a diſtreſſed ſoul! The ſweet experience that I have now found in thoſe Scriptures which you have produced, and applied to my caſe, ſhall make me, hereafter, to ſearch and reade the Scriptures more then I have done. I do, like *Hagar*, complain for better, when it is juſt by me, if I would ſearch. I hope I ſhall reade the Scriptures more then ever I have done.

John. You have prevented me, or rather the Spirit of God hath put into your heart by power and grace, that which I intended to have presented to you by way of Advice and Counsel, namely, To be frequent and abundant in reading the Scriptures, for you see that all Soul-cordials are laid up there, fetch them out therefore from that divine Treasury, and make use of them for your comfort. I know the Devil will oppose you in this matter, and keep you from conversing in the Scriptures, because they are *the sword of the Spirit*, Eph. 6.17. whereby we resist his temptations, as Christ himself hath set us an example, *Mat.* 4.4,7,10. when the Devil assaulted him with a temptation, he drew forth the sword of the Spirit, a Text of Scripture, and opposed the temptation thereby, and that presently conquered the Tempter. Do you the same, you cannot imitate a better pattern then our Lord Jesus Christ; and it is his Command also that we should so do, *John* 5.39. *Search the Scriptures:* and *David* made them his meditation day and night, *Psal.* 1.2. and he had the like experience that you now have found, and came to the like resolution, *Psal.* 119.93. *I will never forget thy precepts, for with them thou hast quickned me.*

Penit. I feel much tranquility in my minde, in this way of seeking Soul-comfort in the Scriptures. Oh I have found out a way of refuge, comfort and rest in a stormy time, I hope the Lord will give me grace and wisdome to make more use thereof then ever I have done in my life.

But still my soul is in great doubts and fears about my eternal condition: if I spend this life in griefs and sorrows, and when I finish here, I go away to eternal misery, Oh what a lamentable case is that! and my fear is, that this will be my condition: my griefs indeed are many, but they are worldly sorrow, I cannot say that I am converted. I desire to know what it is to be converted.

John. All Mankinde are once born, by natural birth they come into this world; but all Gods children are born again, *John* 3.3. *Except a man be born again, he cannot enter into the kingdome of heaven*: and this is a spiritual birth, *ver.* 5. *Except a man be born of water, and of the Spirit*, &c. Baptism is an outward sign of it, but the inward grace is a work of the Spirit, and the Spirit worketh by the Word of God, *Iames* 1.18,21. *Of his own will begat he us by the word of truth*; and *ver.* 21. *Wherefore lay apart all filthiness and superfluity of naughtiness, and receive with meekness the ingrafted word, which is able to save your souls.* By faith in the Promise the soul is united to Christ, and *he that is joyned to the Lord is one Spirit*, 1 Cor. 6.17. When an afflicted soul doth venture it self and its All, upon the faithful word of Promise, and sayes to God, as *Iob* said, *Iob* 13.15. *Though he kill me, yet I will trust in him*; this is the new-born soul, and this believing soul shall be surely saved at last, whatever sorrows and afflictions it goes through in this life.

And wh ereas you say that your sorrows and griefs are but worldly sorrow: I answer, That the question is not what kinde of sorrow it is, so much, as what the effects of it is; for no matter what the sorrow is, if it drive the soul to Christ; our salvation is by Christ, and not by sorrow: the use of sorrow is to imbitter sin, and the world, and to drive the soul to Christ for relief and rest; if worldly sorrow, or rather sorrow about worldly things do this, it hath its end, and proves to be a godly sorrow. Sorrows are not to merit any thing from God, but to force the afflicted soul to fly to him for refuge. We shall finde examples in Scripture, where sorrows about worldly things have effectually driven the soul to fly to God for refuge. *Psal.*88.18. *Lover and friend hast thou put far from me, and mine acquaintance into darkness.* This was an outward affliction, and yet in the first verse of that Psalm, it drives him to fly and cry to the *God of his salvation*; and this is an act of faith. So *Psal.*35.15. *But mine adversaries they rejoyced, they gathered themselves together, yea the abjects gathered themselves together against me, and I knew it not; they did tear me, and ceased not. With hypocritical mockers in feasts, they gnashed upon me with their teeth*; that is, some broke jests upon him at their Taverns and Tiplings, and others scorned him, *&c.* all these were outward afflictions, but they drove *David* to fly and cry to God, *ver.*17. *Lord, how long wilt thou look on? rescue my soul,* &c. and this is an act of faith. So it was with *Iob* in his affliction, *Iob* 30.8,9,10. the basest of the people made songs and jests upon him; but mark what end God made with *Iob.* So *Iames* speaks, *Iam.*5.12. Therefore whatever your griefs be, turn them into prayers, and cry to God for relief, and then your grief hath a sanctified end, and you will at last learn to say after *David*, in that high strained string of Faith and Experience, *It is good for me that I was afflicted, that I might learn thy statutes,* Psal.119.71. And *ver.*67. of that Psalm, *Before I was afflicted I went astray, but now I have kept thy word.* And therefore what though your afflictions be outward afflictions, seeing God is pleased mercifully to bless them unto your spiritual and eternal good.

But I further observe, that sundry of your expressions do hold forth a spiritual sorrow for your sin, and a fear of Gods wrath, and an earnest desire to flee from, and escape wrath to come. I pray therefore express your self what sorrows and griefs you have of that kinde; for although such sorrows do not deserve any thing at Gods hand, yet they are of a more spiritual nature, and spring from a deep reverence and fear of God, and do more immediately and effectually drive the soul for refuge to Jesus Christ, who onely delivereth the soul from the guilt and condemnation of sin. Utter some drops of those soul-wounding terrours, which afflict you in the sense of your sin guiltiness,

Pesti-

Penit. Still my soul admireth to see the great use is to be made of the word of God, which doth engage my soul more and more, to a more frequent use of the Scriptures. Lord Jesus help me to perform it.

My fore-mentioned griefs about my outward condition, are but the Porch of those troubles that lodge in my distressed soul. When I look down into the dungeon of my heart, and the dunghill of my life, I am filled with an abhorrence of my self, and wonderment at Gods patience, to suffer such a wretch as I am to live. I know much of the sins of others, but I know more by my self, then I know by any body else, considering circumstantial aggravations. I can truly say with *Paul*, 1 Tim. 1. 15. *sinners, of whom I am chief.* If my Companions have mis-led me, or my leaders have caused me to erre, it may aggravate their sin, but be no excuse or apologie for mine; I have done as evil as I could, and had not God hampered me with outward affliction and trouble, it is not to be said by man how vile I should have been. It is sometimes a quieting argument to my heart, to be patient under my outward crosses, because they be Mustard on the Worlds Nipples, to keep me from surfetting upon the Creature. If I look into the glass of Gods Law, and behold the face of my life, and of my soul, as they are there represented, I am afraid of my self, I abhorre my self, I am confounded. Gods Sabbaths I have profaned; Gods Word I have neglected; Gods Grace I have despised and resisted; I have broken the whole Law of God, every Command have I violated: for there be some acts of sin that I never did actually commit, yet the habit of sin is in me, and in inclination and desire I am guilty of it: and for a foundation of this mountainous heap of guilt, I am guilty of *Adams* fall, the first, the worst, the root of all the sins of the sons of men. My sinful habit and disposition by nature, doth viciously incline me to sin, against my desires, purposes, promises, and resolutions. When I strive and labour, and cry and pray against my sins, yet upon the opportunity and occasion offered, my sin will return; I am weak, that is strong; I am subdued, and that prevaileth. *Oh wretched man that I am, who shall deliver me?*

When I consider the infinite Justice of God offended, the infinite Wrath of God provoked, the eternal Law of God violated, and the eternal torments provided and prepared in hell for sinners, and the insuperableness of my sins, by any means I can use, it will prevail over me, it will keep me in bondage, it will inslave me, and I fear it finally will damn me. In these considerations my soul is sunk and drowned. If therefore there be any Balm for my sore, any succour for my distressed soul, shew me the way how I shall escape these everlasting burnings, that are the just recompence of my transgressions.

John. The first endeavour of the heart of man, is to pacifie Gods

wrath with ſomething of our own; and firſt by mincing, excuſing and apologizing, as they did, *Jer.*2.33,34,35,36,37. *Why trimmeſt thou thy way to ſeek love? thou teacheſt wayes and arts to ſin cunningly*; and hence *the blood of innocent ſouls is openly found in thy skirts: yet thou ſayeſt, I am innocent, and his anger ſhall be turned away.* But then divine Juſtice taketh the cauſe in hand; *Why gaddeſt thou about to ſeek ſo many ſhifts? I will never leave thee till I have made thee aſhamed of them all, for none of them ſhall proſper to turn away divine wrath, or to procure thee a pardon.* But I finde not your ſoul mincing of your ſin, nor making excuſes for your ſelf.

The next courſe the heart of man will take, is to purchaſe a pardon, by giving to God ſome great ſacrifice, or by doing ſome great penance; as it is expreſſed in *Micah* 6.6,7,8. *Wherewith ſhall I come before the Lord, and bowe my ſelf before the high God? ſhall I come before him with burnt offerings, with calves of a year old? Will the Lord be pleaſed with thouſands of rams, or with ten thouſands of rivers of oyl? ſhall I give my firſt born for my tranſgreſſion, the fruit of my body for the ſin of my ſoul? He hath ſhewed thee, O man, what is good, and what doth the Lord require of thee, but to do juſtly, and to love mercy, and to walk humbly with thy God?* The inquiry is wherewith a ſinner ſhall pacifie God; he proffers great matters, more then he can perform: he bids low at firſt, onely burnt-offerings and calves; but when that will not be accepted he riſes higher, ſhewing what he would do if he had wherewith, he bids thouſands of rams, ten thouſand rivers of oyl; if that will not do, he offers the fruit of his body for the Sin of his ſoul, whether macerations of the body, or any other fruit: but alas, all will not do. And then *ver.*8. he ſhews what is the onely thing that will ſatisfie, onely Jeſus Chriſt, belived on by faith, held forth in thoſe works of ſanctification and holy life, for ſo the Scripture teſtifies, 2 *Cor* 5.19. *God was in Chriſt Jeſus reconciling the world unto himſelf.* And *Acts* 4.12. *There is no other Name under heaven by which we can be ſaved.* Acts 16.31. *Believe in the Lord Jeſus, and thou ſhalt be ſaved, and thy houſe.*

I do not mention ſuch Texts of Scripture as call to repentance, becauſe the end of repentance being to diſpoſe the heart to believing; it ſeemeth to me, by your many gracious and penitent confeſſions, that the Spirit of God hath wrought in you a penitent heart already, and your ſoul lyeth in the very next capacity of believing in our Lord Jeſus Chriſt by the Promiſe. Yea further I ſay, that your gracious acceptance of the Word of God, love unto it, and ſubmiſſion to its light and conduct, theſe acts of grace in you are ſo powerful, ſweet and ſavoury, that I know not but that the work of faith is already wrought in your poor, mourning, trembling, but bleſſed ſoul; and therefore be no more ſo diſconſolate, hope in the Lord, and do as it is ſaid, *Pſal.*27.14. *Wait on the Lord,*

be

be of good courage, and he shall strengthen thy heart: wait, I say, upon the Lord.

Penit. I do perceive that you take that to be a great work of grace and faith in my heart, so gladly to receive the Word of God, and submissively to give up my self to the conduct thereof. I cannot deny, but confess, that my heart is really so as I have expressed, and every thing that hath passed in this Conference hath had something in it, to strengthen that frame of heart it me: and now lastly and especially, that you do bring forth that work which is wrought in me to be an evidence of faith, this doth so much the more incline and oblige my heart to a great love and reverence to the Scriptures, and a resolution, through the grace, help and assistance of Jesus Christ, to spend the rest of my life in a more diligent and abundant attendance on the hearing, reading, meditating on, and obeying of the Word of God. If this be an act of faith, I desire to live that part of the life of faith all the dayes of my life. Lord help me to perform this promise unto God.

John. I will shew you the reason why I lay so much weight upon that work of heart, to embrace the Word, to love it, to obey it, *&c.* *frame* with, I finde that it is the character of those famous primitive Converts, *Act* 2.41,42. *Then they that gladly received his word were baptized, and the same day there were added unto them about three thousand souls: and they continued stedfastly in the Apostles doctrine and fellowship.* Their obedience to, and walking in the Word, is a chief effect and Sign of the true and thorough work of grace in them: in that point their Conversion shined, and it seemeth to me, that your Conversion doth in this point shine.

Again, *Iam.* 1.21. it is said, *Lay aside all filthiness and superfluity of naughtiness, and receive with meekness the ingrafted word, which is able to save your souls.* Here be three things in this Text: the first is the preparative work, to cast away all filthiness, and out-boilings of naughtiness. This work God hath wrought in your distressed heart, which appeareth in your penitent confessions. The second work is to receive the word with meekness, and so, that it may appear to be an ingrafted word, connaturalized in your heart; and this is the work which I observe to be wrought in your heart, which is the work of faith, whereby you are united to Christ by the word so received, and submitted unto: *The entrance of thy word giveth life*, Psal. 119.130. Then the third thing; this Word received and ingrafted, whereby you are united to Christ, this will save your soul; you are a vessel of grace, and shall be a vessel of glory, fear it not, God that cannot lie hath spoken it.

Again, 1 *Pet.* 2.1,2. *Laying aside all malice, and all guile, and hypocrisies, and envies, and evil speakings; As new-born babes desire the sincere milk of the word, that ye may grow thereby.* Here see 1. A new-born babe, that is, a soul converted, a new creature formed

in

in the heart by faith laying hold on Christ, and from him receiving the Spirit, to dwell in him, and to form this new creature in the heart. Now what acts of life doth this babe perform? they are two: 1. By mortification and repentance he purgeth out all his sins; and this act of life you effectually do by your penitent confessions. The second act of life is, he desires the sincere milk of the word that he may grow thereby. The new creature is fed by the same means by which it was begotten: the word of God is the seed of God to beget the new creature, 1 *John* 3.9. and then the word of God is milk to feed and nourish the new creature. Now this is the thing that I observe in you, that as a new born babe you desire the milk of the word: and note this word, *Sincere milk*; a living babe of Christ cannot abide humane mixtures added to the word of God; he loves the pure word, he cannot relish mixtures.

Penit. My dearest friend, God hath made you an instrument in his hand to lay before me unspeakable consolation; and I cannot deny but I feel it in my heart, I am another man then what I was: I looked on my self the most miserable of men, I now am happy being united to Christ. O blessed change! I am in admiration at this, I admire the grace of Christ to a dead, lost, damned sinner: I am come into a new world, I have other desires then I had, other purposes; I see things in another frame then I was wont to see them. I must live a new life, and steer a new course.

But in this point my soul desires to begin, I am not mine own, I am the servant of Jesus Christ, he died for me, and by his grace desire to live unto him. And now I finde my self greatly to need Counsel how to order my self in my future course; what shall I do for the Lord, who hath done so much for me? My dear friend, your Counsel hath been greatly owned and blessed by the Lord to my new birth, I desire to have great respect to your Counsel for the ordering of my wayes in my new life.

You do partly know that my people, and some chief ones among them, have had but a smal measure of respect for me, but I have great reason to overlook it, and bury it, because in his infinite mercy Christ hath turned it about for my better good; my heart tells me that I must seek the good of my people, how to manage my work wisely, is my difficulty, wherein I need your Counsel. I would to God that all my people were as I am, and tasted and knew what I have found; but that is not yet so. I desire to bring them to be the Lords people, how I shall accomplish thar, is my great difficulty. You know I have been frequently among you *praying Indians*, and in my heart have adhered to you, and it may be that I have found the less acceptation for it; but I leave that God whom I must do and perform the trust, charge and duty that my Lord and God hath committed to me. My question therefore is, How I

comport with the present affairs, and state of things? how shall I bring the matter about, to bring about my people to pray to God?

John. It joyes my heart to hear these gracious breathings of Gods Spirit in you. I taste in your discourse evident tokens of a living childe of God. I see that my judgement about the spiritual state of your soul, was not a product of precipitate charity, but an effect of the spirit of right discerning. I will encourage you in your godly purposes, with a modest application of some of the Angels words to *Gideon*, Judg. 6.12,14. *Go on, thou mighty man of valour, and go in this thy strength, and thou shalt save thy people. The Lord will be with thee.* But for the manner of your proceeding in this matter, my thoughts incline me to propose this way: Be open to own the grace of God bestowed on you, to confess your former known crooked and dark wayes, and the change which God by his grace hath wrought in you. At present, let your first motion be to stay a while at *Natik*, adjoyn your self to the Church, who when they hear your Confession, will joyfully receive you. In due season, request of the Church to send some able, pious, and fitting Teachers with you, among your people. Prudent Counsel may be taken how to prepare and predispose your people for such a motion. I do not doubt but the Governour and Magistrates of the *Massachusets*, will be easily intreated to interpose in so good a work, which may tend to the bringing in so many people to the service of Jesus Christ.

Penit. I do well approve and accept of your Counsel, it savoureth of discretion and wisdome, in all things God hath guided your lips to drop like the honey-comb into my heart. And now I have one request further unto you, That while we are together in this solitary opportunity, we may spend some time in conversing with God in Prayer, turn all those things that have passed into Prayers, and the future matters also; let us spread them before the Lord, and beg his guidance and blessing.

John. I do greatly accept this motion; and it is another sign of the truth of the work of Gods grace in your heart, because this is the property of the new creature, a new-born babe, that he will cry *Abba Father.* Here we leave them at Prayer.

FINIS